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HELPS TO THE STUDY  
OF  
THE BOOK OF COMMON PRAYER

London

HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE  
AMEN CORNER, E.C.



New York

33 EAST 17TH STREET

HELPS TO THE STUDY

OF THE

BOOK OF COMMON PRAYER

BEING

A Companion to Church Worship



Oxford

AT THE CLARENDON PRESS

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NEW YORK: 33 EAST 17TH STREET

35-31613

Oxford

PRINTED AT THE CLARENDON PRESS

BY HORACE HART PRINTER TO THE UNIVERSITY

# HELPS TO THE STUDY

OF

## THE PRAYER BOOK.

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### The Structure of a Church, and the meaning of its several parts.

**T**HE word *Church* is used in two senses: (1) the Society or Body of people of which Jesus Christ is the Head; (2) a building in which members of the Christian body meet for worship. 'Church' is derived from a Greek word (*κυριακόν*) which signifies *belonging to the Lord*. A Church therefore is 'the Lord's house.' So we read in an old English homily or instruction, 'Chireche is holi Godes hus,' i. e. 'Church is holy God's house.' *Kirk* is the north-country form of the same word.

Meaning of  
'Church.'

Any place, however small and mean in itself, if solemnly set apart for Christian worship, might be called a church. Until Christianity was recognized as a lawful religion in the Roman Empire, A.D. 313, Christians often met for worship in private houses, or sometimes, as at Rome and Naples, in the underground caverns, hewn out of rock, where they buried their dead. Many of these caves, or *Catacombs* as they are called, which may still be visited outside the walls of Rome, are of vast extent. Their sides and roofs were covered with inscriptions and paintings of sacred emblems, or of events in Scripture History. Most of these are now preserved in museums, but many still remain in the catacombs. Some of the tombs—probably those which

The Cata-  
combs.

contained the remains of martyrs or of very holy persons—served as altars, the top of the tomb being a stone slab, and the wall behind being hewn out into a semicircular form, called an *apse*. Rude though these places of burial and worship were, they were treated with loving reverence and care.

After Christianity became a lawful religion, churches could be freely built in any part of the Roman Empire, which  
**The Basilicas.** in the 4th century stretched from Britain to the Euphrates, and from the Rhine and Danube to the north coast of Africa. In some places the public halls, or courts of justice, called *basilicas*, which existed in every Roman city, were adapted for Christian worship. They answered the purpose excellently, being oblong buildings, generally divided lengthways by two rows of columns, and terminating in an apse; and the earliest Christian churches were commonly built after the same model. Where the basilica itself was not turned into the place of worship, the clergy had seats round the apse, under which the altar was placed; whilst the roof of the apse and the side walls of the basilica were often adorned with mosaic work representing sacred subjects. Many specimens of this work, as old as the 4th, 5th, and 6th centuries, may still be seen in Italian churches, especially at Ravenna.

From early times churches were built, with rare exceptions, east and west. It was a common practice amongst Pagans  
**The Primitive Structure.** to worship with their faces to the east, the region of the rising sun; and Christians adopted the custom, regarding the radiant east as a figure of Christ the ‘Sun of righteousness’—the ‘Light of the world.’ The principal entrance was at the west end: outside this was in many cases, in primitive times, a court, called an *atrium*, enclosed by a covered cloister or colonnade; and in the centre of the court, which was open to the sky, stood a fountain for ablutions. The central division of a church from the west end to the entrance of the choir or chancel was, and still is, called the *nave*. This word is probably connected with the Greek and Latin names for a ship (*vaûs*, *navis*) for, as the Christian Body is sometimes compared to a vessel which, like the Ark of old, will bear those who abide in it safely through the waters of this troublesome world, so the building also is compared by early writers to a ship. If the church or basilica was divided by columns into three parts, the two side passages were called *aisles*, from the Latin word *ala*, a wing. The eastern limb was sometimes called *chancel*, from the Latin word *cancellus*, ‘a grating’ or screen of lattice-work, which commonly divided this part from the nave; and some-

times it was called *choir*, from the Greek word 'chorus' (χορός), signifying a band or troop of singers, because here the singers were stationed. All these names are still in common use, as well as others which are of later origin. Immediately east of the chancel or choir, and divided from it by a low rail, is the space within which the altar stands. This was called the *sanctuary* or holy place; and if there was a space beyond the altar it was called the *presbytery*, because here, especially where the church ended in an apse, the presbyters or priests with their bishop had seats ranged round the walls.

Although the whole of a church is consecrated to the worship of God, yet some parts have always been reckoned more sacred than others—the sanctity of the building increasing in an ascending scale from west to east. The porch is held less sacred than the nave, the nave than the chancel, the chancel than the sanctuary. In primitive times *catechumens* (i.e. candidates for baptism), penitents and heathen were admitted to the porch; the nave was occupied by the main body of the worshippers (the women being sometimes placed apart in side galleries); to the choir, the clergy only and singers were admitted; to the sanctuary, the clergy alone. Again, since the Sacrament of Baptism is the means of admission into the Christian body, and the beginning of Christian life, the *font* is appropriately placed at the west end and near the entrance of the church: whilst the holy table or altar stands at the other extremity, the Sacrament of Holy Communion being the highest act of worship to which the Christian can ascend on earth—the greatest spiritual privilege to which he can be admitted.

A little west of the chancel screen, in primitive churches, were commonly placed two raised desks called *ambons*, from which the Epistle and Gospel were read, and announcements made to the congregation. St. John Chrysostom, Archbishop of Constantinople at the end of the 4th century, the most eloquent preacher of his time, delivered his sermon from an ambon in order to be better heard, as he was little of stature; but bishops usually spoke, whether sitting or standing, from the steps in front of the altar. Comparatively few, except bishops, or presbyters appointed by them as specially gifted for the work, preached at all, either in primitive or mediæval times. The excessive importance attached to preaching in England dates from the period of the Reformation, and there are not many pulpits in English parish churches much older than the latter part of the 16th century.

What has been said above is descriptive of the ordinary plan and arrangement of a church. The shape of churches has varied of course in different ages and countries. Some old churches are octagonal;

a few are round ; many in England, after the Norman Conquest, were cross-shaped ; but much of the foregoing description would apply to all these forms, especially as regards the position of the font and the altar, and the arrangements of the chancel.

After the introduction of Christianity into Britain (probably in the 3rd century) there must have been many churches bearing a general resemblance to the churches in Gaul and other parts of Western Europe subject to Rome. But the Angles and Saxons who gradually

conquered Britain during the 5th and 6th centuries were heathen ; the Britons and British Christianity were driven away into remote parts of the island, and the old British churches either fell into decay or were turned to secular uses. After the coming of St. Augustine to Kent in 597, the conversion of the English proceeded gradually for about a century, and church building began again. The earliest churches were of course very simple structures, mostly of wood ; but as many parts of England were converted by missionaries of Irish descent or training, some of the churches were probably like those of which a few specimens remain in Ireland—small oblong buildings of large rough stones, and square at the east end.

By degrees, however, churches in England came to be built in what was called the *Romanesque style*, because it was common in all countries (at least in Europe) which had once formed part of the Roman Empire. The main features of this style are very plain walls built of rag or rubble, ornamented outside with narrow, flat strips or bands of stone ; the corners of hewn stone laid alternately flat and on end, hence called ‘long and short work ;’ plain round arches ; small windows, sometimes pointed at the head, more often, especially in belfries, circular, and divided by a stout shaft shaped like a baluster. The most perfect specimen of a whole church in this style is to be seen at Bradford-on-Avon, but the style survives in parts of many other churches. This Romanesque style, as it is properly named (though in England it is often called Anglo-Saxon), gave way about the middle of the 11th century to various local and national styles : in England, after the Norman Conquest, it was followed by the Norman style, out of which other styles were gradually developed in the following order :—

	<i>Characteristics.</i>	<i>Duration.</i>
Lancet or Early English	Sharp pointed windows and arches	1190-1245
Geometrical ... ..	Circular tracery in windows ...	1245-1315
Decorated ... ..	Flowing tracery in windows ...	1315-1360
Perpendicular ... ..	Upright tracery in windows and panelling on walls ... ..	1360-1500

## Primitive Forms of Worship, and the growth of the Book of Common Prayer.

**T**HE Lord's Prayer was of course used from the time when our Lord Himself taught it ; Baptism was always administered, as He commanded, in the name of the Holy Trinity, and some simple form of Creed was probably recited, from Apostolic times, by those who were admitted to Baptism. (See 2 Tim. i. 13.)

**The Primitive  
Worship.**

No one can read the Acts of the Apostles and the Epistles of St. Paul without seeing that 'the breaking of the bread,' as it is called, was the chief purpose for which the earliest Christians assembled on the first day of the week (Acts ii. 42, 46; xx. 7; 1 Cor. x. 16; xi. 20-34). And as the celebration of Holy Communion was considered the most important act of worship, it was probably the first for which some fixed forms were provided. The earliest description of Sunday worship which we have is to be found in Justin Martyr, writing about A.D. 150. These are the parts of which it consisted :—

1. A Lesson read from the writings of the Apostles or Prophets.
2. A homily upon it from the presiding minister.
3. Prayers in which all the congregation joined.
4. The kiss of peace.
5. Presentation of the Holy Elements, water being mixed with the wine.
6. Prayer and thanksgiving offered by the President.
7. Reception of the Elements by the congregation, a portion being reserved to be taken to absent members by the Deacons.
8. Almsgiving for the relief of the sick, the poor, widows, orphans, and prisoners.

Here we have the outline at least of a Liturgy. The word Liturgy in itself means any kind of *service*, but, as Holy Communion was the chief service in the early Church, it came to be the special name for that.

Neither infidels nor unbaptized persons were permitted to witness the celebration of Holy Communion, and anxiety to guard sacred mysteries from profane eyes was perhaps the chief reason why Liturgies were not for some time committed to writing. In the persecution under Diocletian (A.D. 303), when a strict search was made for the sacred books of the Christians, we read of copies of the Scriptures being

**An Oral  
Liturgy.**

surrendered and burned, but no mention is made of books of prayer. The habit of learning by heart, however, which was much cultivated by the Jews in sacred matters, no doubt prevailed in the early Christian Church, so that nearly the same form of words would tend to be commonly used in Divine Service. But, whilst the same outline was probably followed in most of the primitive Churches, there would be many variations in detail. Hence there grew up four or five distinct types of Liturgies in different parts of the Christian world<sup>1</sup>.

When Augustine was sent from Rome in 596 by Pope Gregory the Great to convert the English to Christianity; he observed in passing through Gaul that the Liturgy in that country differed from the Liturgy of the Roman Church. And after his arrival in England he found that the old British Church, which still survived in Wales and other distant parts of the island, used another Liturgy which was not quite the same as the Gallican, though very like it. He was perplexed by these variations, and wrote to ask Pope Gregory what kind of '*Use*' he was to establish in England. The reply of the Pope was remarkably wise. Each *Use*, he said, was to be judged on its own merits, 'for things are not to be loved for the sake of places, but places for the sake of good things,' and therefore he recommended Augustine to select what seemed to him best in the customs of the several Churches, and 'having gathered them up as it were into a bundle, to deposit them in the minds of the English for their use.'

It is probable that Augustine borrowed more largely from the Gallican than from the old British Liturgies. He was a good but rather narrow-minded man, and, in a conference with some of the British clergy about the matters in which their usage differed from that of the Roman Church, he was so stiff and unconciliating that no terms could be arranged. But after all only a small part of England was converted by Augustine and his companions. Most of the northern and central districts were converted by missionaries who had been trained in Ireland or in the monastery of Iona (on the west coast of Scotland), which was founded by the Irishman St. Columba, A. D. 563. They of course brought with them the Liturgy, and the religious rites in which they had been instructed.

After some sharp contests between the disciples of the two schools—the Celtic or Irish and the Roman—the latter got the upper hand. Yet there was not a rigid uniformity of practice everywhere. Each

<sup>1</sup> See Introduction to the Order of Holy Communion.

district naturally clung to many of the old forms which had first been introduced there, and the bishops regulated the details of ritual in their several dioceses with considerable freedom. Sometimes a bishop or abbot would try to force a custom in a very high-handed way.

Variety of  
Uses.

Thurstan, for instance, the first Norman Abbot of Glastonbury, A.D. 1085, insisted on a particular style of chanting, and when the monks resisted, he brought in armed men to coerce them, and there was tumult and bloodshed. Amidst general likeness in essential points, there were variations in the words and in the arrangement of the prayers and ceremonial in the Service of the Mass or Holy Communion, in different parts of the country. These different modes of celebrating Mass were called *Uses*. The most important Uses were those of York, Lincoln, Salisbury or Sarum, Exeter, Hereford, Bangor, and Aberdeen. Osmund, Bishop of Salisbury (A.D. 1078-1107), carefully revised the Service Books in his Cathedral Church, and the result was that the *Use of Sarum* became a model which was very generally followed in many parts of England, especially the southern, though not to the entire exclusion of the other Uses.

### Mediaeval Service Books.

Before the Reformation of the 16th century, a great number of Service Books were used in the Church of England. The following were the principal:—

1. *The Legenda* (literally 'things to be read'), containing the Lessons read at Morning Service or Matins, from Holy Scripture, or from Homilies of the Fathers, or Lives of the Saints.

2. *The Psalterium*, the Book of Psalms divided into portions, so that the whole book might be sung through in the course of a week.

3. *The Troperium*, containing what were called 'the sequences' or 'tropi,' verses sung before and after the Introit in Holy Communion.

4. *The Ordinale*, also called the *Pica* or *Pie*<sup>1</sup>, was a table of reference by which the priest could find out the Proper Office for every Holy Day in the year.

5. *The Missal*, which was in four parts or volumes: (a) The 'Antiphoner' or Gradual, containing the parts of the service to be sung by the choir at High Mass; (b) *The Lectionary*, or Book of the Epistles;

<sup>1</sup> For an explanation of this term, see note to Preface, 'Concerning the Service of the Church,' below, p. 18.

(c) *The Evangelistarium*, or Book of the Gospels ; (d) *The Sacramentary*, containing the prayers of the Mass as distinct from the Lessons and from the parts sung by the choir.

6. *The Manual* was the Book of Occasional Offices, as Baptism, Marriage, Burial, &c.

7. *The Breviary*, also called *Portifory* and *Hour Book*, containing the offices to be said at the seven canonical hours. These offices had been revised and shortened by Pope Gregory VII (1073-1086), whence the name *Breviary*, from the Latin 'brevis,' short. They were (a) *Matins*, called in Old English 'Uhtsang,' which was a combination of two other services called *Nocturns* and *Lauds*, to be said or sung at break of day ; (b) *Prime*, or 'Primesang,' at 6 o'clock ; (c) *Tierce*, or 'Undersang,' at 9 o'clock ; (d) *Sext*, or 'Midday Sang,' at 12 o'clock ; (e) *Nones*, or 'Noon-Sang,' at 3 o'clock ; (f) *Vespers*, or 'Evensang' ; (g) *Compline*, or 'Night-Sang,' to be said at bed-time.

8. *The Pontifical*, containing those offices which could be administered by a bishop only, as Confirmation and Ordination.

All services were said in Latin, the language in which down to the end of the 14th century, and even later, all public business was commonly transacted in Western Europe ; but from very early times in England the Creed, the Lord's Prayer, and a few simple forms of devotion were published in the mother-tongue for the use of the unlearned. Some of the simpler manuals of this kind were called 'Horn-books,' because the leaves were protected by thin layers of horn. Larger and more expensive books were called *Prymers*, and contained, as well as the Creed and Lord's Prayer, the Seven Penitential Psalms, the Fifteen Psalms of Degrees<sup>1</sup>, a Litany, and most of the prayers and canticles to be used at the canonical hours ; the Ten Commandments, and the Seven Deadly Sins. The following is a copy of the Apostles' Creed from a Prymer of about A.D. 1400 :—

'I believe in god, fadir almygti, makere of heuene & of erthe ; & in jesu crist the sone of him, oure lord, oon alone : which is conceyued of the hooli gost : born of marie maiden : suffride passioun undir pounce pilat : crucified, deed, & biried : he wente down to hellis : the thridde day he roos agen fro deede : he steig<sup>2</sup> to heuenes : he sittith on the rigt syde of god the fadir almygti : thenus he is to come for to deme<sup>3</sup> the quyke & deede. I beleue in the hooli goost : feith of hooli

<sup>1</sup> For explanation of this term, see Introduction to the Psalms, p. 210.

<sup>2</sup> i. e. 'went up' ; 'steigen' is the German word for 'to ascend.'

<sup>3</sup> i. e. 'to judge.' Compare 'doom,' judgement.

chirche : communynge of seyntis : forgyuenesse of synnes : agenrisyng of fleish, & euerlastynge lyf. So be it.'

The 'Horn-books' and Prymers were no doubt of great use in teaching and keeping up a knowledge of the elements of the Christian faith.

The public services in church became, as time went on, less and less fitted for the great body of the people, for

- (1) they continued to be said in Latin even when it had ceased to be the language for ordinary business;
- (2) they were so numerous as to be hardly suitable for any but those whose lives were dedicated to religion;
- (3) they became more and more intricate; so full of little variations, so much broken up by the introduction of short passages from Scripture, versicles, and anthems, that they were not easily followed;
- and (4) they were accompanied with much elaborate ceremonial, of which the meaning was not always obvious.

**Defects of  
Public  
Services.**

In the 16th century there was an increasing desire to remedy these evils, and a reform was gradually effected. Wicliff had made a translation of the Bible in the 14th century, but the expense of copying it by hand must have made the circulation very limited. Moreover, the authorities in Church and State did their best to suppress it. In 1525 appeared the first printed translation of the New Testament in English, made by William Tyndal, who had declared that he would cause 'the boy that driveth the plough' to know more of Scripture than many of the clergy then knew. This was quickly followed by other translations, but the first version issued by authority was the Great Bible, published in 1539, also called Cranmer's Bible, because Archbishop Cranmer wrote the Preface. It has a frontispiece, in which the king, Henry VIII, is represented handing Bibles to the bishops, who are distributing them to the people. In 1541 all parishes were ordered by royal proclamation 'to buy and provide Bibles of the larger volume to be set and fixed in the parish church.' They were set up on desks and attached to them by chains. A few of these old parish Bibles, and the chains by which they were fastened, may still be seen in some of our old parish churches. The Psalms, and Offertory Sentences in our present Prayer Book, are taken from this translation.

**Translation  
of the Bible.**

Improved editions of the Sarum Breviary had been issued in 1516 and in 1531, in which the rubrics were simplified, and whole chapters instead of little scraps were adopted for the Lessons from Scripture. In 1541, another edition was issued and commanded to be used throughout

**Reform of the  
Liturgy.**

the Province of Canterbury. At the same time, the curate of every parish was directed to read to the people every Sunday and Holy Day one chapter of the New Testament in English, after the *Te Deum* and *Magnificat*, and 'when the New Testament was read over, then to begin with the Old.' The Missal also was simplified in 1533. Some Saints' Days were omitted, and all references to the Pope as the supreme head of the Church were removed.

In the Convocation of 1543, Cranmer declared it to be the royal will that the old Service Books should be revised, and he proposed the appointment of a Committee for this purpose. They were to 'castigate them from all manner of mention of the Bishop of Rome's name, from all apocryphas, feigned legends, superstitious orations (prayers), collects, versicles, & responses;' also the 'names & memories of all Saints not contained in the Scripture, or authentic doctors,' were to be removed, and the Services were to be re-made 'out of the Scriptures and other authentic doctors.' The Committee was not formed, the Lower House declining to appoint; but the scheme of a new Breviary, drawn up by Cranmer, of which a manuscript copy still exists, may probably be assigned to this period. His principal model in the preparation of this work seems to have been a reformed Breviary edited by a Spanish Cardinal, Quignonez, in 1535.

In 1544, a new English Litany was published, omitting the long lists of saints invoked in most of the Litanies contained in the old English Prymers. On November 30, 1547, the Prolocutor submitted to Convocation the 'Form of a certain Ordinance' (delivered to him as he asserted by the Archbishop of Canterbury), 'for the taking of the Body of our Lord under both kinds, of bread & also of wine.' The proposal received the assent of Convocation in their next session, in December, and was ratified by Parliament in the same month, a Bill being passed entitled 'for the most Holy Sacrament of the Body & Blood of Christ.' Early in 1548 an 'Order of the Communion' in English to be appended to the Latin Mass was framed by a Committee of Divines, and copies of it were sent on March 13 to all the Bishops, accompanied by a letter from the Privy Council, directing them to see that the new Order was used in all Churches on Easter Day, April 1<sup>1</sup>.

In the same year, 1548, the young king Edward VI, by the advice of the Lord Protector Somerset, and others of his Council, 'appointed the Archbishop of Canterbury and certain of the most learned and discreet Bishops & other learned men of the Realm' . . . to 'make

<sup>1</sup> See below, p. 139.

one convenient & meet Order . . . of Common & open Prayer & administration of the Sacraments' for use in the realm, 'having as well eye and respect to the most sincere and pure Christian religion taught by the Scripture as to the usages in the primitive Church.' This learned body met at Windsor and Chertsey from time to time during the months of September and October. Cranmer's scheme for a new Breviary, alluded to above, probably formed the basis upon which they worked. The product of their labours was

### The Book of Common Prayer.

In January, 1549, the ACT OF UNIFORMITY directed that this book should be used, throughout the Realm, on and after the ensuing Whitsunday, June 9.

This Book is commonly called the *First Prayer Book of Edward VI.* The ends which the compilers had in view may be gathered from their Preface 'Concerning the Service of the Church,' which is still prefixed to our Prayer Book<sup>1</sup>. The principal differences between this Book and our present Prayer Book will be noticed in their proper place. The new Book contained a great deal which was in the old Service Books, only re-arranged, with many omissions, and some additions and alterations. Many of these were suggested by or derived from books drawn up by foreign reformers, more especially one called the *Consultation of Archbishop Herman*, of Cologne.

First Prayer  
Book of  
Edward VI.

The chief differences between the new Prayer Book and the old Service Books were—

1. The Offices for the Seven Hours were condensed into two, a daily morning and evening service, called Matins and Evensong.
2. Legends, responds (i.e. long anthems), and vain repetitions were omitted.
3. The recitation of the Psalms was spread over a month instead of a week only.
4. Invocations of Saints were omitted, and new Collects were composed for most of the Saints' Days.
5. The elevation of the Host in Holy Communion was forbidden. Both the Elements of Bread and Wine were commanded to be administered, according to the primitive practice; and the rubrics were very much simplified.

<sup>1</sup> See below, p. 17.

6. The Litany was ordered to be said publicly every Wednesday and Friday.

This Prayer Book has been revised four times : in 1552, in 1559, in 1604, and in 1661. Some alterations have been made on each occasion, and so the Book has been gradually brought into its present shape. Most of these alterations will be noticed in the several places where they occur.

It will suffice to mention here that the revision of 1552, which resulted in the new edition of the Book, called the *Second Prayer Book of Edward VI*, was made in deference to the wishes of those who thought that the 'First Prayer Book' savoured too much of unreformed doctrines and ceremonies; and who were much influenced by some foreign reformers who had taken refuge in England, especially the German, Martin Bucer; the Italian, Peter Martyr; and the Pole, John Laski. The use of this Second Prayer Book was partial and short-lived, for Mary succeeded to the throne in 1553, and during her reign of five years both editions of the Prayer Book were suppressed and the old forms were brought back.

In 1559, soon after the accession of Mary's sister Elizabeth, a Committee was appointed to consider in what shape the English Prayer Book should be restored. Many persons who had sought refuge on the Continent, during the persecutions in Mary's reign, now returned, and were inclined to urge a more radical change in the Services of the Church than had hitherto been attempted or desired. They formed a party of malcontents within the Church, commonly known as the Puritan party, who thought that the Reformation had not been carried far enough. There were others who thought it had been carried too far, and who gradually relapsed into Romanism. The Queen, however, and the Archbishop of Canterbury (Matthew Parker) were opposed to any revolutionary changes. Under their prudent management the balance was skilfully held between the two parties, and the revision of the Prayer Book in 1559 resulted in a kind of combination of the two earlier editions of 1549 and 1552.

When James I came to the throne, 1603, the Puritans hoped that, as he had been brought up in Scotland amongst Presbyterians, he would be favourable to a Reformation of the Church and of the Prayer Book, in accordance with their views. But they found themselves much mistaken. The sympathies of James were entirely on the side of existing usages. He granted the Puritans a Conference,

**Second  
Prayer Book  
of Edward VI.**

**Prayer Book  
of 1559.**

**Hampton  
Court  
Conference.**

over which he himself presided, at Hampton Court in 1604. They were represented by their most eminent leaders, and the defenders of the established order were represented by Archbishop Whitgift, the Bishop of London, and other distinguished men. But the Conference led to very few changes in the Prayer Book, and those were of small importance.

Presbyterians and Independents took a leading part in the Rebellion which resulted in the dethronement and execution of Charles I. In January, 1645, the Parliament passed an Ordinance forbidding the use of the Prayer Book in public worship, and substituting a book called the *Directory* to be used throughout the three kingdoms.

**The Prayer  
Book  
Suppressed.**

This was followed in August by another Ordinance forbidding, under heavy penalties, the use of the Prayer Book even in private, and ordering all copies of it to be surrendered. Thus, in the words of Lord Macaulay, 'it was made a crime in a child to read by the bedside of a sick parent one of those beautiful Collects which have soothed the griefs of forty generations of Christians. Clergymen were not only ejected from their benefices by thousands, but were frequently exposed to the outrage of a fanatical rabble.' Such intolerance was of course deeply resented by all who loved the Church and the Prayer Book, and only increased the secret attachment to both which it was intended to suppress. On the return of Charles II from exile in 1660, the Prayer Book began to be freely used again by the Church party. The Presbyterians, however, persistently urged their complaints against it, until it was agreed that a Conference should be held to discuss them. The Conference met under the Royal Warrant in the Bishop of London's Lodgings in the Savoy Hospital, Strand, London, on April 15, 1661. Each of the parties was represented by twelve divines.

**The Restora-  
tion.**

The Conference was opened by the Presbyterians, who submitted a list of their objections to the Prayer Book. From the nature of these objections and of a new *Directory of Service* which Baxter, one of the leading Presbyterians, had compiled and submitted to the Conference, it was soon made clear that nothing would satisfy that party short of alterations which would have made havoc of the Prayer Book altogether, entirely upsetting both the teaching which it embodied and the forms of worship which it prescribed. The Bishops therefore firmly resisted the concessions demanded, and the Conference broke up on July 24, 1661.

**Savoy  
Conference.**

Meanwhile a Committee appointed by Convocation had set to work upon the revision of the Prayer Book. The alterations which they proposed, not very numerous, were submitted to Convocation and received some amendments, after which, on December 20th, 1661, the Prayer Book as amended was approved and subscribed by both Houses of Convocation in the two Provinces of Canterbury and York. Early in 1662 the *Act of Uniformity* was passed by both Houses of Parliament, enjoining the use of the revised Prayer Book in public worship; and this Book with very slight changes is the one now established in the churches of England<sup>1</sup>.

Projects for altering the Book so as to conciliate objectors were started in 1668 and 1689. In the latter year a Commission was actually appointed for the purpose; but these projects came to nothing, and the only changes which have been made since 1661 are—

1. The abolition in 1859 of three State services commemorating political events, (*a*) the detection of the Gunpowder Plot, November 5th; (*b*) the execution of Charles I, January 30th; (*c*) the Restoration of Charles II, May 29th.

2. The introduction of a new Table of Lessons in 1871.

3. An amendment in 1872 of the Act of Uniformity, (*a*) providing a shortened Order of Morning and Evening Prayer to be used in any church, on any day, except Sunday, Christmas Day, Ash Wednesday, Good Friday and Ascension Day; (*b*) authorizing the use on any special occasion of a special Form of Service if approved by the Ordinary<sup>2</sup>, provided that it contains nothing (except anthems or hymns) which is not in Holy Scripture or the Prayer Book; (*c*) authorizing the use of an additional Service on Sunday, varying from any prescribed in the Prayer Book, provided that the regular Services are also celebrated, and that the additional Service is approved by the Ordinary, &c. (as under *b*); (*d*) permitting Services formerly combined (as the Litany and Matins) to be used separately, and sermons or lectures to be given, if desired, without any preceding Service.

<sup>1</sup> The Prayer Book of 1661 is also established with little modification in the Episcopal Churches of Ireland and America.

<sup>2</sup> i. e. the person who has primary jurisdiction. See below, p. 141.

This sketch of the history of our Prayer Book will serve to show that it has gradually grown to be what it is. Like the Church of England itself, like so many of the fabrics of our cathedral and parish churches, it has been from time to time reformed and remodelled, but never revolutionized; never destroyed to make way for an entirely new creation. Where additions have been made, they have for the most part been framed upon very ancient models, while the main substance of the Book belongs to a remote antiquity, and links the national Church of the present day with the primitive Catholic Church of the first five centuries.

Summary.



# Notes on the Book of Common Prayer.

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## The Title Page.

**C**OMMON PRAYER,' i.e. prayer to be offered up by a congregation worshipping together; prayer therefore which has reference to the common needs of all, as distinguished from the particular needs of individuals.

*'Of the Church, according to the use of the Church of England.'* These words imply that the Church of England is a branch of the Catholic or Universal Church. 'The Sacraments, and other Rites and Ceremonies' belong to the Church at large, but in each branch they are celebrated 'according to the use,' i.e. the custom, of that branch.

The words 'of the Church' were omitted in the Prayer Book of 1552 and subsequent editions until 1661, so that the recognition of the Church of England as a part of the Catholic Church was for a time lost sight of in the Title of the Prayer Book.

## The Prefaces.

These Prefaces should be carefully studied, because they set forth very clearly the principles upon which the compilers and revisers of the Prayer Book acted, and the aims which they had in view.

The Preface which now stands first was inserted at the last revision in 1661, and is said to have been written by Dr. Sanderson, Bishop of Lincoln. In this Preface—

1. The principle upon which the Church of England had always acted in revising the Prayer Book is stated, viz. to 'keep the mean' (i.e. middle) 'between the two extremes, of too much stiffness in refusing, and too much easiness in admitting any variation.' The result of acting on this principle was that 'the alterations made in the reigns of several Princes (i.e. Edward VI, Elizabeth, and James I) had left the main body and essentials of the book firm and unshaken.'

2. The arbitrary suppression of the Book during the Commonwealth and the demands for the revision after the Restoration are briefly noticed.

3. The principle which had guided the revisers is stated. They have rejected two kinds of alterations proposed—those which seemed opposed to any established doctrine or laudable practice either of the Church of England or of the whole Catholic Church, and those which seemed in themselves ‘frivolous and vain.’ On the other hand they have admitted some which seemed harmless or expedient, although they were firmly persuaded that the Book as it stood was Scriptural and sound.

4. The aim of the revisers is declared to be, not the gratification of this or that party in unreasonable demands, but the preservation of peace, the promotion of reverence, and the prevention of cavils.

5. The chief alterations made are indicated under several heads : (a) amendments in the Calendar and Rubrics ; (b) words or phrases of doubtful meaning, by reason of their antiquity, explained, or removed and replaced by others more suitable to the language of the time ; (c) passages from Holy Scripture rendered according to the last translation, i. e. 1611 ; (d) the addition of Prayers and Thanksgivings for special occasions, and of the special offices for the *Baptism of Adults* and *For those at Sea*<sup>1</sup>.

6. The revisers know well that it is impossible to please all, and that ‘men of factious, peevish and perverse spirits’ will not be satisfied with anything done by any one but themselves ; but the revisers have done their best, and are hopeful that their work will be ‘well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.’

### “Concerning the Service of the Church.”

This is the original Preface, with a few omissions, to the ‘First Prayer Book’ of 1549. The writer is supposed to have been Cranmer ; but, whoever he was, much of what he wrote was suggested by the Preface to the Reformed Roman Breviary first edited by Cardinal Quignonez in 1535. It lays special stress on the advantage of reading Holy Scripture, and singing or saying the Psalms in Divine Service in regular unbroken order, a practice followed in primitive times, ‘but these many years passed, altered, broken, and neglected by planting in uncertain stories, legends, responds<sup>2</sup>, verses,

Mediaeval  
defects  
remedied.

<sup>1</sup> See Introduction to these Offices, below, pp. 173, 211.

<sup>2</sup> Anthems sung between the Lessons.

vain repetitions, commemorations<sup>1</sup>, and synodals<sup>2</sup>. The Service consequently had become so complicated, and the rules in the Table of Directions called the 'Pie'<sup>3</sup> so numerous, that 'to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.'

These evils are now redressed : (1) an intelligible Calendar has been provided ; (2) anthems, responds, and other distracting interruptions to the reading of Scripture are cut off ; (3) nothing but the pure Word of God or that which is agreeable to the same shall be read ; and this (4) in the English tongue ; (5) the five various Uses hitherto followed in different parts of the kingdom shall now give way to the Use prescribed in this Book.

Lastly, when any doubts arise how any directions in this Book are to be understood, recourse is to be had to the Bishop of the Diocese, who 'shall take order for appeasing the same ; so that the same order be not contrary to any thing contained in the Book.'

Of the three directions which follow, the first was appended in 1549, the other two were added in 1552, and have been retained ever since, some slight verbal alterations having been made in 1661.

### Of Ceremonies, why some be abolished and some retained.

This Preface which, like the former, is probably the composition of Cranmer, was originally placed at the end of the Prayer Book in 1549, and was transferred to its present place in 1552.

It divides Ceremonies into three kinds : (1) those originally good which had been abused to vanity and superstition ; (2) the offspring of indiscreet zeal without knowledge, which had become mischievous ; (3) those which tend to decent order and edification.

As some persons were so much attached to all the old customs that they did not wish anything changed, and others were so 'new-fangled' that they wished to change everything, the aim of the revisers has been, 'not so much to please and satisfy either of these parties as to please God, and profit them both.' Nevertheless they will mention certain reasons why some ceremonies are abolished and others retained.

<sup>1</sup> Collects or anthems, introduced into the Service of a Sunday or Holy Day from the Service of some other Holy Day which coincided with it.

<sup>2</sup> Recitations of ecclesiastical canons or constitutions.

<sup>3</sup> An Index Table—from *pica*, the Latin for a magpie, so called from the party-coloured appearance of the table—the initial letters being in red. A confused mixture of types is still called by printers 'pie.'

*Reasons for abolishing*—(1) the excess and multitude of some had become an intolerable burden; (2) the meaning of others was obscure; (3) some had been perverted to superstitious uses and purposes of gain.

*Reasons for retaining*—(1) ceremonies of some kind there must be for order and discipline; (2) to condemn a ceremony merely because it is old is folly; (3) those retained 'be neither dumb nor dark, but are so set forth, that every man may understand what they do mean, and what use they do serve.'

Any intention of condemning the practice of other nations or dictating to them is emphatically disclaimed.

### The order how the Psalter is appointed to be read.

*The division of the Hebrews* means the division of the Psalter according to the old Hebrew arrangement, which differed from that of the Greek version, called the *Septuagint*, and the Latin version, called the *Vulgate*. In these latter, Psalms ix and x are put together as one Psalm, and Psalm cxlvii is divided into two.

*The Translation of the Great English Bible*, i.e. the translation of 1539, called the Great Bible<sup>1</sup>. The version of the Psalms in this Bible is not so accurate as that in the Bible of 1611, commonly called the *Authorized Version*, or that of the *Revised Version* of 1885; but it is more rhythmical, and is endeared to us by long association with the Services of the Church, and with the music to which it has been sung.

### The order how the rest of Holy Scripture is appointed to be read.

The fourth, fifth, seventh, and eighth sentences in this instruction were added when the new *Lectonary*, i.e. Table of Lessons, was published in 1871, and the second was altered at the same time.

The chief alterations made in the *Lectonary* in 1871 are the following—(1) The New Testament is now read through twice instead of thrice in the year, but whereas formerly the Gospels were always read in the morning and the Epistles in the evening, the Lessons from the Gospels and Epistles are now equally distributed between Morning

**Lectonary  
of 1871.**

<sup>1</sup> See Introduction above, p. 9.

and Evening Service. The *Revelation of St. John* is read through in the daily course at the close of the year, with the exception of chapters ix, xiii, and xvii; and certain chapters, or parts of chapters, from this book are appointed to be read on Septuagesima Sunday, Easter Day, and Trinity Sunday. The only days on which it was formerly read were the festivals of St. John the Evangelist and All Saints. (2) The number of Lessons from the *Apocrypha* is diminished, and Lessons from the Books of *Chronicles*, formerly not read at all, are added. (3) Alternative First Lessons are provided for Evening Service on Sundays. (4) The old division into chapters is but little regarded, the aim being to make each Lesson complete in itself, and of moderate length. Sometimes, however, where a long discourse or narrative, contained in one chapter, has been broken to make two or three Lessons, the unity of the subject is somewhat marred: see, for instance, St. John, chapters vi and xi. (5) Proper Lessons are provided for Ash Wednesday, and Monday and Tuesday in Holy Week. Parts of the first four chapters of the *Lamentations* of Jeremiah and the whole of chapters xiv, xv, xvi, and xvii of the Gospel according to *St. John* are read during this week.

### The Proper Psalms on Certain Days.

These days are the four Great Festivals and the two chief Fast Days of the Christian year. The Psalms for Ash Wednesday and Good Friday were selected at the last revision in 1661.

### The Calendar.

The word Calendar, originally spelt Kalendar, is derived from a Latin word signifying 'an account book,' so called because the interest on loans became due on the Kalends or first day of the month. Hence the word came to mean a register of any kind. Church Calendars are of great antiquity. They were chiefly designed to mark the days on which saints and martyrs of the Church were to be commemorated. These in process of time were largely multiplied by the insertion of the names of those who were canonized as saints. The popes about the 11th century assumed the right of deciding who were worthy to have their names recited in the Canon of the Mass. A person thus honoured was said to be 'canonized,' and a day was set apart for the commemoration of the saint. A vast number of these days were omitted in the Prayer Book of 1549<sup>1</sup>. Some slight alterations in the way of addition or omission were made between this date and 1661,

<sup>1</sup> See notes on Saints' Days, below, p. 122.

when the names of two native saints, *St. Alban* and the *Venerable Bede* (who, strange to say, has never been canonized), were added. But no Special Services are provided for the days of any Saints but such as are mentioned in the Bible. These are called *Red-letter Festivals*, because they were originally distinguished in the Calendar by red letters: the other minor Holy Days are called *Black-letter Days*. It is not easy to say why some of them were retained, but the reasons were probably various. In some cases it was because the sittings of courts of law were partly regulated by these days, and events were dated from them in legal documents and historical records. Some of the days were associated with local fairs, or with the festivals of particular guilds or trades. It is strange that when the name of Bede was inserted in 1661, two other north-country saints of great eminence, *St. Aidan* and *St. Cuthbert*, should have been omitted; as also *St. Patrick*, the Apostle of Ireland.

### Black-letter Days.

#### JANUARY.

8. *Lucian, Priest and Martyr*. Said to have been a Roman nobleman sent by Fabian, Bishop of Rome A.D. 245, to Gaul as a missionary with *St. Denys* and *St. Quintin*: became Bishop of Beauvais, and suffered martyrdom A.D. 290.

13. *Hilary, Bishop and Confessor*<sup>1</sup>. A native of Poitiers, of which he was made Bishop about A.D. 350; he took an active part in the suppression of Arianism and support of Athanasius, for which he was banished for a time from his See by the Arian Emperor Constantius. He returned in A.D. 362; died A.D. 368. One of the Law Terms, 'Hilary Term,' takes its name from him.

18. *Prisca, Virgin and Martyr*. A Roman lady, said to have been martyred about A.D. 270 in the amphitheatre. The legend was that when the lions were let loose upon her they crouched at her feet instead of attacking her, after which she was beheaded.

20. *Fabian, Bishop and Martyr*. Bishop of Rome A.D. 236-250; suffered martyrdom in the persecution of Decius.

21. *Agnes, Virgin and Martyr*. A young Roman maiden, put to death with torture in the persecution of Diocletian, A.D. 304. *St. Jerome* and *St. Augustine* speak of her as celebrated in their time. She was regarded as the type of chastity and innocence, and there is no saint

<sup>1</sup> A confessor usually signifies one who bore a brave witness for Christ in the face of persecution without actually suffering death.

whose effigy is older. She is commonly represented with a lamb at her feet or caressed by her hand, 'agnus' being the Latin for lamb.

22. *Vincent, Martyr.* A deacon at Saragossa in Spain, put to death with torture in the persecution of Diocletian, A.D. 304. There is scarcely a town in Spain without a church dedicated to him. He is represented with a raven, from a story that when his remains were cast to wild beasts a raven protected them.

#### FEBRUARY.

3. *Blasius, Bishop and Martyr* (commonly called St. Blaise), Bishop of Sebaste, in Cappadocia ; beheaded in the persecution of Diocletian, A.D. 306, after having been tortured by his flesh being lacerated with iron combs. Hence he became the patron saint of wool-combers.

5. *Agatha, Virgin and Martyr.* A Sicilian maiden of noble birth : suffered in the Decian persecution, A.D. 250. Represented in art as holding a dish on which is a female breast, and sometimes a pair of shears, the tradition being that her breast was torn off with iron shears.

14. *Valentine, Bishop.* It is doubtful, however, whether he was actually a bishop. Known only by tradition as a priest who suffered martyrdom, A.D. 270. The custom of 'choosing valentines' was probably one of Pagan origin, which coincided accidentally with his day.

#### MARCH.

1. *David, Archbishop.* According to tradition the son of a Welsh prince ; became a monk ; defended the Catholic faith against the Arians ; was made Bishop of Caerleon ; removed the See to Menevia, which came to be called after him St. David's. Died about A.D. 550 (?)

2. *Chad (Ceadda), Bishop.* A native of Northumbria ; educated in Ireland and at Lindisfarne, under St. Aidan ; Bishop, first of York, afterwards of the Mercian kingdom, in which he placed his See at Lichfield. Died there, A.D. 672. Bede has left a beautiful account of his pure and holy character and life.

7. *Perpetua, Martyr.* Put to death at Carthage in the persecution of Severus, A.D. 203.

12. *Gregory the Great, Bishop of Rome,* A.D. 590-604, the last of the four great Latin Fathers or Doctors, St. Ambrose, St. Jerome, and St. Augustine being the other three. He was also the last pope who was canonized, and is deservedly surnamed 'the Great,' for he was a man of learning as well as piety, and of remarkable practical wisdom and administrative ability. To him we owe the mission of Augustine to England, A.D. 597.

18. *Edward, King of the West Saxons,* A.D. 975-978. Murdered

at the age of 16 at Corfe Castle. His favour to the monastic party secured him the title of saint and martyr, to which otherwise he had no special claim.

21. *Benedict, Abbot.* Born at Nursia in Italy (Umbria), A.D. 480. Educated in Rome : being shocked at the vices of the Roman youth, he became, at the age of 15, a hermit at Subiaco. Established a monastery at Monte Cassino, in South Italy, A.D. 528, and founded the great monastic order called after his name, which combined learning and industry with a moderate degree of asceticism. Died A.D. 543.

#### APRIL.

3. *Richard, Bishop.* A native of Wyche in Worcestershire. Studied at Oxford, Paris, and Bologna, where he became a Professor of Civil Law. Was made Chancellor of the University of Oxford, and afterwards of the Diocese of Canterbury. Made Bishop of Chichester, A.D. 1245, in opposition to the nominee of the king, Henry III, who deprived him for some time of the revenues of his See. Died A.D. 1253; canonized A.D. 1262.

4. *St. Ambrose, Bishop.* One of the four great Latin doctors. Born A.D. 340; elected by acclamation Bishop of Milan, when only a catechumen, A.D. 374, and was baptized, ordained, and consecrated in the space of a few days. Became the leading prelate of the Western Church, celebrated for the vigour with which he maintained the faith against Arianism and Paganism, and upheld the discipline of the Church. Had a considerable share in the conversion of St. Augustine; introduced reforms in the ritual and music of the Church. Died A.D. 397.

19. *Alphege (or Ælfeah), Archbishop of Canterbury.* Abbot of a monastery near Bath. Bishop of Winchester, A.D. 984; Archbishop of Canterbury, A.D. 1006. A man of saintly life and gentle disposition : taken prisoner by the Danes when they sacked Canterbury, and barbarously murdered by them at Greenwich, A.D. 1012, because he refused to raise money for his ransom.

23. *St. George, Martyr.* Called the Great Martyr in the Eastern Church. A native of Cappadocia, and a tribune in the Roman army. Suffered martyrdom in the persecution of Diocletian, A.D. 306, at Nicomedia, being, according to some accounts, the young man who tore down the imperial edict of persecution affixed to the doors of the church in that place. What the origin of his legendary fight with a dragon to save a princess from being sacrificed to the monster may have been, it is impossible to say; but the story probably symbolizes the triumph of Christianity over the powers of Satan. He was supposed to have come to the aid of the crusading host of Robert, duke of Normandy, son of

William the Conqueror, at the siege of Antioch ; but he was not styled the patron saint of England till the 13th century.

### MAY.

3. *Invention of the Cross*, i.e. the discovery of it. Commemorates the supposed discovery of the Cross of our Lord at Jerusalem by Helena, the mother of Constantine the Great, A. D. 326.

6. *St. John E. ante Port. Lat.*, i.e. St. John the Evangelist in front of the Latin gate. Commemorates the miraculous deliverance of St. John from death when, according to legend, he was cast into a cauldron of boiling oil in front of the Porta Latina (Latin gate) at Rome, and came forth unharmed. The Emperor Domitian attributed his preservation to magic, and banished him to Patmos.

19. *Dunstan, Archbishop of Canterbury*. Born at Glastonbury, A.D. 924 ; of noble parentage ; trained in the abbey there, and made abbot of the same at an early age. He was the chief political adviser of King Eadred, under whom the West Saxon kingdom made great advances, which were completed by the conquest of the Northumbrian Danes A.D. 954. Under Eadred's successor, Eadwig, a faction was formed against Dunstan, which succeeded in getting him banished ; but he was recalled by Eadgar, the successor of Eadwig, and made Bishop, first of Worcester, then of London. Made Archbishop of Canterbury, A.D. 960. He was a zealous reformer of the Church,—in which he strongly supported the monastic party,—and a student and patron of literature, music, and the finer handicrafts. Died A.D. 988.

26. *Augustine, Archbishop of Canterbury*. Prior of St. Andrew's Monastery in Rome. Sent to England by Pope Gregory the Great ; landed at Ebbsfleet, in the Isle of Thanet, April, 597, with about forty monks ; baptized Æthelberht, King of Kent, on Whitsunday. Consecrated 'Archbishop for the English nation' by Vergilius, Bishop of Arles, November, 597. Died May 26, 605. Buried at Canterbury.

27. *Venerable Bede, Presbyter*. Born at Jarrow, in Northumbria, A.D. 672, and educated in the monastery there from the age of 7 ; ordained Deacon at the age of 19. He spent his whole life in the monastery, and was a man of earnest and simple piety, as well as the greatest scholar and writer of his time. To him we owe the most trustworthy accounts of the origin and early progress of the English Church. Died A.D. 735. The epithet 'venerable' was, according to a legend, inserted in his epitaph by the hand of an angel. It is singular that a man so truly devout and distinguished should never have been formally canonized.

## JUNE.

1. *Nicomede, Priest and Martyr.* Commemorated in the Sacramentary of Gregory. Said to have been beaten to death, A.D. 90, for burying a martyr with Christian rites.

5. *Boniface, Bishop.* The Apostle of Germany. Born at Crediton; educated at Exeter; became a monk at Nutselle, near Winchester; began missionary work in Frisia, A.D. 718; made Bishop of Mainz (Mayence); afterwards Primate of Germany; killed with fifty-two companions while preaching in Friesland, by a band of infuriated Pagans, A.D. 755.

17. *St. Alban, Martyr.* Commonly called the first martyr of Britain. The tradition preserved by Bede is that he was a soldier in the Roman army stationed at Verulamium, and sheltered a Christian priest during the persecution of Diocletian, A.D. 303. When a search was made for the priest, Alban dressed him in his own clothes, and then offered himself as his substitute. He was scourged and beheaded near Verulamium. The Benedictine abbey, founded on the supposed site of his martyrdom, held the first rank in England, its abbot taking precedence of all others in Parliament; and the town which grew up round the abbey was called St. Alban's. There must be some foundation of truth in the legend of St. Alban, although it is largely overlaid with fabulous matter.

20. *Translation of King Edward.* The remains of Edward, king of the West Saxons, murdered at Corfe Castle (see note on March 18), were translated two years later to Shaftesbury, A.D. 980.

## JULY.

2. *Visitation of the Virgin Mary,* i.e. the visit paid by her to her cousin Elisabeth (Luke i. 39, 40). The festival was instituted by Urban VI, A.D. 1389, during a great schism in the Papacy, and was afterwards directed by the Council of Basel, A.D. 1441, to be observed in all churches, 'that she, being honoured with this solemnity, may reconcile by her intercession her Son, who is angry for the sins of men; and may grant peace and amity among the faithful.'

4. *Translation of St. Martin.* St. Martin (born A.D. 316) was a Roman soldier; became a catechumen at the age of 15. According to tradition, when quartered at Amiens in Gaul in severe winter weather, he cut off part of his cloak with his sword to give to a half-naked beggar, and in the following night had a vision of our Lord wearing the fragment of his cloak. This determined him to be baptized. He was a pupil of St. Hilary (see note on him, Jan. 13); became Bishop of

Tours, A. D. 371, and was most energetic in combating Arianism and the remnants of heathenism. He died Nov. 11, A. D. 397, at Candes, in his diocese, whence his remains were translated, on this day, A. D. 482, to a magnificent church at Tours.

15. *Swithun, Bishop.* A West Saxon; educated in monastery of Winchester; became Bishop of Winchester, A. D. 852; was principal adviser of King Æthelwulf in ecclesiastical matters, and renowned for his piety and charity; was buried by his own desire outside the church, that men might walk over his grave, A. D. 862; but after his canonization, A. D. 919, his remains were translated into the church, A. D. 964. According to legend the saint showed his anger at this removal by a rain which lasted forty days.

20. *Margaret, Virgin and Martyr.* Said to have been put to death at Antioch in Pisidia, A. D. 278, but nothing is really known about her.

22. *St. Mary Magdalene.* In the Prayer Book of 1549 this was a red-letter saint's day, with a special Collect, Epistle, and Gospel, which were all omitted in 1552 for no sufficient reason. The Epistle was Proverbs xxxi. 10 to end, the Gospel Luke vii. 36 to end.

26. *St. Anne.* Wife of Joachim, and mother of the Blessed Virgin Mary. There is no mention of her in Holy Scripture. The earliest Father who mentions her is Epiphanius, A. D. 368. The Emperor Justinian built a church in her honour at Constantinople in the 6th century.

## AUGUST.

1. *Lammas Day.* Lammas is derived from the old English 'hláf,' a loaf, and 'mæsse,' mass. The day was called loaf-mass because a loaf made of new corn was offered. In the Sarum Manual the day is called 'The Blessing of New Fruits.' In the Roman Church it is the day on which the imprisonment of St. Peter is commemorated, and as St. Peter is regarded as the patron saint of 'lambs' on account of our Lord's charge, 'feed my lambs,' a notion arose that Lammas was '*Lamb-mass.*' Thus tenants who held land of the Cathedral Church of York, which is dedicated to 'St. Peter in Chains,' were bound to bring a live lamb as an offering when they attended high mass on this day.

6. *Transfiguration of our Lord.* Observed in the Eastern Church in the 8th century, but not generally enjoined till 1457, when Pope Calixtus decreed that it should be universally kept in commemoration of the deliverance of Belgrade from the Turks.

7. *Name of Jesus.* Commemorated in the early English Church on

the Feast of the Circumcision, and in the Church of Rome on the second Sunday after Epiphany. No reason is known for transferring the commemoration to this day.

10. *St. Lawrence, Martyr.* Archdeacon of Rome and Treasurer under Pope Sixtus II. Put to death in the persecution of Valerian, A. D. 259, being slowly broiled on an iron frame, like a gridiron, because he would not surrender the treasures of the Church.

28. *St. Augustine, Bishop.* Born at Tagaste in Numidia, A. D. 354, of a Christian mother and Pagan father; educated at Rome; made professor of rhetoric at Milan, A. D. 384; converted and baptized by St. Ambrose, A. D. 387; ordained, A. D. 391; made Bishop of Hippo, in North Africa, A. D. 395; died of fever during the siege of Hippo by the Vandals, A. D. 430. He was one of the four great Doctors of the Western Church, and by his writings has influenced it more deeply and lastingly than any other Father.

29. *Beheading of St. John the Baptist.* Observed in the Western Church from the 6th century.

#### SEPTEMBER.

1. *Giles (Aegidius), Abbot.* Born at Athens about the middle of the 7th century; became a hermit in the forest near Nismes, in the south of Gaul. Flavius, king of the Visigoths, when hunting in the forest discovered him in his cell, the saint having sheltered a hind which was pursued by the royal hounds. The king was so much impressed by his sanctity that he gave him a piece of land for a monastery. Over this Giles presided for more than fifty years, dying A. D. 725. He was regarded as the patron of cripples, having refused to be cured of an accidental lameness, from desire of self-mortification. He was a very popular saint in England, as many as 146 churches being dedicated to him. They were usually placed near some entrance into a town, to serve as a refuge for poor and lame travellers. So in London the church of St. Giles was near the Cripplegate. St. Bartholomew's Hospital was also near it.

7. *Enurchus* (otherwise Evurtius), *Bishop* of Orleans. Said to have been present at the Council of Valentia, A. D. 374, but nothing is really known about him.

8. *Nativity of the Virgin Mary.* A festival observed in the 7th century, but more especially honoured by Pope Innocent IV in 1244, and by Gregory XI in 1370.

14. *Holy Cross Day.* Commemorates the annual exhibition of a portion of the Cross in the church erected at Jerusalem by Helena (see note on Invention of the Cross, May 3).

17. *Lambert, Bishop* of Maestricht about the close of the 7th century. Slain at Liège,—some writers say by the relations of two robbers of the church whom his servants had killed; according to others by the partisans of Pepin of Heristal, whom he had rebuked for his licentious life. He was pierced by an arrow from the roof as he lay on the floor of his chamber, with his arms extended in the form of a cross.

26. *St. Cyprian, Archbishop*. Born at Carthage, A. D. 210; became a teacher of rhetoric there; converted to Christianity in middle life; made Bishop of Carthage, A. D. 248; upheld the independence of the African Church against the authority of the Bishop of Rome; put to death in the persecution of Valerian, A. D. 258.

30. *St. Jerome* (Hieronymus). One of the four great Latin Fathers. Born at Stridonium, in Dalmatia, about A. D. 331; studied at Rome; baptized about the age of 30; went to the East, A. D. 373; became an anchorite in the desert of Chalcis for four years; returned to Rome, A. D. 382, having acquired a good knowledge of Hebrew; spent three years in Rome, trying to reform Christian life and manners; retreated to Bethlehem, A. D. 385, with some of his followers, and spent the rest of his life to A. D. 420 in seclusion, study, and literary work, of which the greatest achievement was his translation of the Bible from the original Hebrew and Greek into Latin. This version gradually took the place of the earlier Latin translations, and is the basis of the modern Vulgate. Until the 15th century it was the only form in which the Bible was known in Western Europe.

#### OCTOBER.

1. *Remigius, Bishop*. Born about A. D. 435; made Bishop of Reims at the age of 22, and remained bishop seventy-three years, dying A. D. 533. He is said to have converted Chlodwig (Clovis), king of the Franks, A. D. 496. His See was made metropolitan, and became the ecclesiastical capital of the kingdom of France.

6. *Faith, Virgin and Martyr*. Suffered, according to tradition in Gaul, during the persecution of Diocletian. Although nothing more is known of her, she was a popular saint in England, and many churches were dedicated to her, including one in the crypt under the choir of old St. Paul's.

9. *St. Denis* (Dionysius), *Areop. Bishop and Martyr*. The patron saint of France, confused with Dionysius the Areopagite (Acts xvii. 34), the traditional first Bishop of Athens. He was one of a band of missionaries sent from Rome to Gaul about A. D. 245. He is said to

have fixed his See at Paris, and to have suffered martyrdom there about A. D. 275.

13. *Translation of King Edward the Confessor.* Reigned A. D. 1041-1066. He was buried in Westminster Abbey, which he founded. William the Conqueror enclosed his remains in a costly shrine, from which they were translated to one yet more splendid on this day, A. D. 1163, under the direction of Archbishop Thomas Becket. He was the patron saint of England until superseded by St. George (see note on April 23).

17. *Etheldreda, Virgin.* Daughter of Anna, King of East Anglia; founder and first Abbess of the Abbey of Ely, A. D. 673. She was commonly called St. Awdry, and the word 'tawdry' is said to be derived from this form of her name, being in the first instance applied to anything, especially lace, bought at the fair on St. Awdry's day, and so to any cheap bit of finery. Died A. D. 679.

25. *Crispin, Martyr.* One of the early band of missionaries to Gaul, which included his brother Crispinian, St. Dionysius, and others. Soissons is said to have been the centre of his labours. He and his brother supported themselves by working as shoemakers, and after suffering martyrdom, about A. D. 288, he was regarded as the patron saint of shoemakers. The great victory of the English at Agincourt was won on this day, A. D. 1415.

#### NOVEMBER.

6. *Leonard, Confessor.* A courtier of King Chlodwig (Clovis), converted by Remigius; afterwards became founder of a monastery near Limoges. He is said to have often obtained the liberation of prisoners from the king; hence he became the patron saint of all prisoners and captives.

11. *St. Martin, Bishop of Tours* (see note on July 4).

13. *Britius, Bishop* (St. Brice). A scholar of St. Martin's, and his successor in the Bishopric of Tours (A. D. 397-414). He was expelled from his See for several years on account of a slanderous charge.

15. *Machutus, Bishop.* A native of Wales; became a hermit in Brittany, and Bishop of Aleth, A. D. 541-564. The See of Aleth was transferred to the town which came to be called after him St. Malo.

17. *Hugh, Bishop of Lincoln.* Born at Grenoble, in Burgundy, A. D. 1140; became a Carthusian monk, and in 1175 was brought to England to be Prior of the first English Carthusian house at Witham, in Somersetshire; made Bishop of Lincoln, A. D. 1186, and built a great

part of the cathedral; died, A. D. 1200, on his return from a visit to his old monastery. Canonized A. D. 1220.

20. *Edmund, King and Martyr.* King of East Anglia, A. D. 855-870. Bravely resisted an invasion of the Danes, but was defeated and taken prisoner; refused to save his life by renouncing Christianity, whereupon he was tied to a tree and shot to death with arrows. His remains were translated, A. D. 903, to a church at Bury, which came to be called after him St. Edmund's Bury.

22. *Cecilia, Virgin and Martyr.* Little or nothing trustworthy is known of this saint, except that she was a Roman lady who converted her husband Valerian, and that they suffered martyrdom together; but the date is uncertain. Pope Pascal I, A. D. 821, annexed a chapel to the church containing her relics, in which he provided for a perpetual service of song day and night. This perhaps was the reason why she was regarded as the patron saint of sacred music.

23. *St. Clement, Bishop of Rome.* Supposed in the early Church to be the fellow-labourer of St. Paul, mentioned in Phil. iv. 3, and to have been the third Bishop of Rome, reckoning St. Peter as the first. Some modern historians think it more probable that he is to be identified with Flavius Clemens, a relation of the Emperor Domitian, and put to death by him about A. D. 96. An epistle to the Corinthians has from ancient times been attributed to him, and was once read in some churches as if of canonical authority. There is little doubt, from the evidence of its contents and style, that it was written about the end of the 1st century, and from Rome, but the name of Clement does not appear in it.

25. *Catherine, Virgin and Martyr.* There is no trustworthy record of her life. According to tradition she was put to death for her faith, at Alexandria, early in the 4th century, being torn to pieces under four spiked wheels. Angels were said to have conveyed her body to Mount Sinai. She was revered as the patroness of secular learning, because she was said to have refuted the philosophers of Alexandria in public debate.

#### DECEMBER.

6. *Nicolas (Nicolaus), Bishop of Myra,* in Lycia, at the time of Diocletian's persecution. According to tradition he was a prodigy of piety from early childhood: hence he became the patron saint of children. During a voyage to Palestine he exerted, it was said, a miraculous influence upon the weather, and so came to be revered as the patron saint of sailors. This perhaps accounts for his wonderful

popularity in England, 376 churches being dedicated to him. The curious custom at Salisbury Cathedral, at Eton, and elsewhere, of choosing a boy-bishop amongst the choristers, who presided over his fellows till the following Innocents' Day, was observed on the festival of St. Nicolas.

8. *Conception of the Virgin Mary.* A festival said to have been instituted in England by St. Anselm; but it was not made obligatory before the 15th century.

The doctrine of the Immaculate Conception of the Virgin Mary was promulgated by Pope Pius IX, December 8, 1854.

13. *Lucy, Virgin and Martyr.* Born at Syracuse, and suffered martyrdom in the persecution of Diocletian, having been first, according to tradition, tortured by fire and lacerated with hot pincers. She was regarded (but why is unknown) as the guardian saint against diseases of the eye.

16. *O Sapientia*, i. e. 'O wisdom!' The opening words of the first of seven antiphons, a series of hymns to our Lord, formerly sung just before the *Magnificat* every day from this date up to Christmas Day. The first words of the other hymns were—'O Adonai'; 'O Root of Jesse'; 'O Key of David'; 'O dawning Light'; 'O King and desire of nations'; 'O Emmanuel.' Hence they were commonly called 'The O's.'

31. *Silvester, Bishop of Rome*, A.D. 314-335. Little historical is known of him. Some time between the 8th and 10th centuries an edict was forged, purporting to be from the Emperor Constantine (who reigned A.D. 306-337), in which he declared that, on removing the seat of Empire from Rome to Constantinople, he had bestowed on Pope Silvester and his successors the sovereignty of Rome and the greater part of Italy. This fable, upon which the popes based their claim to temporal dominion, was not finally rejected before the 16th century.

### Tables and Rules for the Moveable and Immoveable Feasts, &c.

These were nearly all of them added at the last revision of the Prayer Book in 1661.

'Easter Day . . . is always the First Sunday after the Full Moon which happens upon or next after the Twenty-first Day of March,' &c. This is not quite correctly stated: instead of 'the full moon,' the words should have been 'the 14th day of the Calendar Moon,' &c., which is not always the actual full moon.

### A Table of all the Feasts that are to be observed in the Church of England throughout the year.

All the Feasts in this Table have their proper Collects, Epistles, and Gospels, which will be noted in their proper place.

### A Table of the Vigils, Fasts, and Days of Abstinence to be observed in the year.

*Vigil*, from the Latin 'vigilare,' to watch, meant originally a night spent in watching and prayer. This was in preparation for some festival on the morrow, but the practice led to disorder and scandal, and was abolished. The day preceding the festival was directed to be observed as a fast, but the name Vigil was retained. The Vigil, therefore, is not connected with the Evening Service, for the festival itself is supposed to begin with Evensong, and the Collect for the festival is read at that service.

No fasts were to be kept, except Fridays, during the joyous seasons of Christmas and Easter. Hence the festivals which fall within these seasons have no Vigils. These Festivals are, in the season of Christmas—St. Stephen, St. John, Holy Innocents' Day, the Circumcision, Epiphany, and Conversion of St. Paul; in the season of Easter—St. Mark, St. Philip and St. James, and St. Barnabas. St. Luke's Day has no Vigil, either because the Evangelist passed to his rest without martyrdom, or because (in England) the festival of St. Etheldreda preceded his day.

Michaelmas Day is also without a Vigil, because the Holy Angels had not to enter the bliss of heaven through the gate of suffering and death, of which the Vigil was the symbol.

*Fasts and Days of Abstinence.* *Fasts* were days of rigorous abstinence—as the Forty Days of Lent and the Ember Days.

*Days of Abstinence* were Rogation Days, Vigils, and all Fridays except a Friday on which Christmas Day occurred. Fasting on these days was less severe, being limited probably to abstinence from animal food.

### Introductory Rubrics to the Order for Morning and Evening Prayer.

I. 'The Morning and Evening Prayer shall be used *in the accustomed place*,' &c. The germ of this Rubric is to be found at the head of Morning Prayer in the Prayer Book of 1549, where it is directed, 'The Priest, *being in the quire*, shall begin with a loud voice the Lord's Prayer.'

In 1552 it was altered as follows—‘The Morning and Evening Prayer shall be used in such Place of the Church, Chapel or Chancel, and the Minister shall so turn him as the people may best hear; and if there be any controversy therein the matter shall be referred to the Ordinary, and he or his deputy shall appoint the Place. And the Chancels shall remain as they have done in times past.’

The Rubric was brought to its present form in 1559. By ‘the accustomed place’ seems to have been generally meant at that time the priest’s stall, at the upper end of the choir, nearest the altar, towards which, whether standing or kneeling, he turned his face in the prayers. In 1562 Convocation rejected a proposal of the Puritan party that in all parish churches the Minister should turn his face toward the people. Bishop Sparrow, who wrote on Ritual (about A. D. 1670), says, ‘The ancient custom of the Church of England was that the Priest in all those parts of the Service which were directed to the people turned towards them; but in those parts which were directed to God immediately, he turned from the people.’ But the practice varied much during Elizabeth’s reign. Cecil, Secretary of State (afterwards Lord Burleigh), writing in 1564, remarks that some of the clergy ‘say the Service in the Chancel, others in the body of the Church; some officiate in a seat, some in the pulpit, with their faces to the people.’

In the *Advertisements*, i. e. ‘Instructions,’ published by Archbishop Parker in the same year, it is directed that ‘the Common Prayer be sayde or songe decently and distinctly in such place as the Ordinary shall thinke mete for the largeness and straightnesse of the Church and Quyer, so that the people may be more edified’; and this direction is repeated in the *Canons* of 1604.

Many of the bishops seem to have thought that ‘the place most mete’ was a desk or pew just outside the chancel, or further westward in the body of the church. The earliest instance of a ‘reading-pew’ being ordered is in the Visitation Articles of Parkhurst, Bishop of Norwich, in 1569: and something of the kind seems to have been commonly used; though the only Rubric in which the term ‘reading-pew’ is used, occurs just before the Communion Service, where it was placed in 1661.

## II. And here is to be noted, &c.

*Ornaments of the Church.* Most of those used in 1549 are commonly used now, and without any doubt as to their legality. A difficulty has arisen, however, as to the bearing of King Edward VIth’s injunction of 1547 that ‘no torches, candles, tapers, or images of wax,

be set afore any image or picture, but only two lights upon the high altar, before the Sacrament, which, for the signification that Christ is the very true light of the world, they shall suffer to remain still.' It has been questioned whether the lighted candles permitted in these Injunctions were meant to be included in this Rubric. Some think that they were not, contending that 'before the Sacrament' must mean 'in front of the consecrated wafer,' which was suspended over the altar; and this kind of reservation of the Sacrament was forbidden in the Prayer Book of 1549. Two candles, however, were commonly placed on the altar in Royal Chapels and Cathedral Churches, as late even as 1750, but were not always lighted. In parish churches for the most part they went out of use altogether.

*Ornaments of the Ministers.* The Rubrics of 1549 ordain as follows:—

1. 'In the saying or singing of Matins and Evensong, Baptizing and Burying, the Minister in Parish Churches and Chapels annexed to the same shall use a Surplice.'

2. 'And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministration, he shall have upon him, beside his Rochette, a Surplice or Albe, and a Cope or Vestment, and also his pastoral staff in his hand, or else borne by his Chaplain.'

3. 'Upon the day and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the Holy Ministry shall put upon him the vesture appointed for that ministration, that is to say, a white Albe, plain, with a Vestment or Cope,' and the assistant priests or deacons 'shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with Tunicles.'

In the *Second Prayer Book*, A.D. 1552, these Rubrics were cancelled by the following: 'And here is to be noted that the Minister, at the time of the Communion, and at all other times in his ministration, shall use neither Alb, Vestment, nor Cope, but, being Archbishop or Bishop, he shall have and wear a Rochet; and, being a Priest or Deacon, he shall have and wear a Surplice only.'

In 1559, however (first year of Queen Elizabeth's reign), an *Act of Uniformity* was passed which contained the following clause: 'Provided always, and be it enacted, that such Ornaments of the Church and of the Ministers thereof shall be retained, and be used, as was in this Church of England by authority of Parliament, in the second year of the reign of King Edward VI, until other order shall be therein taken by the authority of the Queen's Majesty,' &c. The substance of this clause was inserted in the form of a Rubric in the revised edition of the

Prayer Book in the same year; and in the revision of 1661 the Rubric was brought into still more exact correspondence with the words of the Act just quoted, and so has remained. This Act of Uniformity and the Rubric of 1559 seem to many persons clearly intended to revive the force of the Rubrics in the Prayer Book of 1549, as quoted above; and on the strength of this view the vestments therein prescribed have of late years been adopted in some churches.

On the other hand, certain *Advertisements* issued by Archbishop Parker in 1564, and *Canons* 24 and 58 framed by Convocation in 1603, direct that 'in ministration of the Holy Communion in Cathedral and Collegiate Churches the principal Minister shall use a Cope with Gospeller and Epistoler agreeably,' and 'that every Minister saying the Public Prayers, or ministering the Sacraments or other Rites of the Church, shall wear a decent and comely Surplice with sleeves.'

It has been contended that these directions overrule the Rubrics of 1549, 1552, and 1559, and that the existing Rubric (inserted in 1661) must be interpreted as modified by them in like manner. The Supreme Court of Appeal has decided in favour of this view, but the difficulties surrounding the question are felt to be so great that the decision has not been universally acted upon, either by the adoption of the Cope in Cathedral and Collegiate Churches, as directed in the *Advertisements*, or by the abandonment of the vestments, prescribed in the Rubrics of 1549, where they have been adopted.

The following vestments are mentioned in the Rubrics of 1549:—

(a) *The Rochet*, a white close-fitting tunic, reaching only to the knees, with straight sleeves.

(b) *The Surplice*, a white robe with or without sleeves, and varying in length. Like the Rochet, it is only a modification of

(c) *The Alb* (from the Latin 'albus,' white), a long garment coming down to the feet, with close-fitting sleeves reaching to the hands. Anciently it was commonly made of linen, but in mediæval times rich silks of various colours were frequently used, and in the Russian Church it is sometimes made of velvet.

(d) *The Vestment or Cope*. The former of these was commonly called the *Chasuble*; the Cope was very similar to it, and sometimes used instead. The choice of using either seems to be given in the Rubrics above (2 and 3). The Chasuble and the Cope were sometimes nearly circular, and were worn over the Alb, covering the shoulders and arms, the back and chest: sometimes they were more peaked, and reached nearly to the feet.

(e) *The Tunic*, also called *Dalmatic*, was a kind of loose coat or

frock reaching below the knees, with full sleeves. It was worn over the Alb, by the assistant Priests or Deacons.

Besides the vestments mentioned in these Rubrics, four others may be noticed :—

*The Amice*, a kind of ornamental collar.

*The Girdle*, used for fastening the Alb round the waist.

*The Maniple*, a strip of linen, hung from the left arm ; used originally as a kind of towel for wiping the hands, but afterwards as a mere ornament, being richly embroidered.


*The Stole*, a narrow strip of silk, sometimes richly embroidered, worn over the neck by the Priest, suspended over the left shoulder by the Deacon.

Of these four the Stole is the only one now in common use in the Church of England.

All those vestments which were not of linen were made of various colours, suitable in character to the several seasons of the Church. The sequence of colours has never been the same in different branches of the Church, but, speaking generally, in Churches where the seasons are marked in this way, white is used on the greater festivals, except Whitsunday, when red is used, as symbolical of the fire of the Holy Spirit. Purple or violet (and sometimes black) is used on fast days and in seasons of mourning ; red or green on ordinary days and during the long series of Sundays after Trinity. The altar-cloths and other ornamental hangings in the Church are also made of these various colours, to be changed in like manner according to the seasons.

A symbolical meaning came to be attached to the several vestments worn by the clergy, though it is doubtful whether any was originally intended. Thus the *Amice* was held to signify faith, because it was put on first ; the white *Alb*, purity ; the *Girdle*, chastity ; the *Stole*, the yoke of patience ; the *Chasuble*, charity, because put on over the other garments (see Coloss. iii. 14).

## The Order for Morning Prayer.

 THE word *Order* is here used in the sense of 'ordinance' or 'rule,' and means 'prescribed form.'

*Morning Prayer.* In the Prayer Book of 1549 the Service was called 'Matins' (i.e. Morning-Song), a word derived from the Latin name of the first Service in the Book of Hours or Breviary (see above, p. 8). The words *Morning Prayer* were substituted in 1552; but 'Matins' is still retained in the Tables of Proper Lessons for Sundays and Holy Days, and of Proper Psalms.

*Daily throughout the year.* See direction at the end of the Preface 'concerning the Service of the Church' (above, p. 17), where it is ordered that all Priests and Deacons shall say 'daily the Morning and Evening Prayer, either privately or openly, not being let' (i.e. hindered) 'by sickness, or some other urgent cause.'

RUBRIC.—'The *Minister*,' i.e. 'the servant of God,' is a general name for the person officiating, whether Bishop, Priest, or Deacon, although at one time it was not applied to the last order. The Latin word 'executor' was sometimes applied to the Priest who celebrated Holy Communion. Thus, in a document of Queen Elizabeth's time we read, 'The Ministers receiving the Communion at the hands of the "Executor" shall be placed kneeling,' &c.; and, in one of the Rubrics of the Communion Office in the Prayer Book of 1549, the celebrant is called 'the Priest that shall *execute* the Holy Ministry,' &c.

*With a loud voice.* The old Service of Matins began with an invocation of the Holy Trinity, followed by the Lord's Prayer, all which the Priest said secretly. In the Prayer Book of 1549 Matins began with the Lord's Prayer, which the Priest was directed to say 'with a loud voice.' This only means that he was to say it 'aloud,' so as to be heard by others, instead of saying it in an undertone, audible only to himself.

The two Orders for Morning and Evening Prayer are based upon some of the Services for the Hours contained in the Breviary (see above, p. 8). Those Services were too complicated and too numerous for the use of the laity, and the clergy were often careless about observing them. Bishop Wyvill of Exeter, A.D. 1280, in one of his canons, states that many of the clergy had the bell rung at the

appointed hours, but when the people went to the church they commonly found that the Priest had not come, or had departed. Broadly speaking, the 'Order for Morning Prayer' is an abridgment of the Offices of *Matins*, *Lauds*, and *Prime*; and the Order for Evening Prayer is an abridgment of *Vespers* and *Compline*. By simplifying and condensing these old offices, our Reformers offered 'a new opportunity to the laity of uniting their hearts and voices with those of the clergy in a constant service of daily praise and prayer.'

### General plan of the Orders for Morning and Evening Prayer.

Both fall into three main divisions:—

- I. Introductory and preparatory.
- II. Praise and thanksgiving, with reading of Holy Scripture.
- III. Prayer and supplications on behalf of others, and of the worshippers themselves, preceded by a declaration of faith, recited in the Creed.

Two voices are heard—God's voice to man, speaking through His written word, or through the mouth of His Minister; and man's voice to God, uttering words of confession, praise, thanksgiving, faith, and prayer.

#### I.

#### INTRODUCTORY DIVISION.

*From the Sentences to end of the Absolution.*

The whole of this division was prefixed in 1552, the Prayer Book of 1549 beginning with the Lord's Prayer.

#### The Sentences,

eleven in number, are all taken from Holy Scripture, and are designed to encourage, warn, and instruct the worshipper, setting forth on God's side His mercy and love (see 1, 5, 6, 11), on man's side the necessity of genuine repentance (1, 4, 5, 8), of free confession (2, 9, 11), and of humble prayer (3, 7, 10). The second clause in Sentence 11 was added in 1661.

#### The Exhortation.

This is an invitation to confession of sin, which is stated to be enjoined by Holy Scripture as a means of obtaining pardon, and therefore a duty binding at all times, but especially when Christians assemble for worship, the ends of which are stated to be (a) rendering

thanks to God, (*b*) setting forth His praises, (*c*) hearing His Word, (*d*) asking for things needful for body and soul.

*And humble voice.* This probably means a low pitch of voice, within the compass of all. Where the service is chanted it is not uncommon for the chanter to drop his voice to a lower note in the Confession for this purpose.

### The Confession.

RUBRIC.—*A general Confession.* So called because it is an acknowledgment of general sinfulness, as distinct from particular sins, and is therefore suitable to be said in public by the whole body of worshippers.

*After the Minister.* The meaning is that each clause is to be said first by the Minister alone, and then repeated by the Congregation alone. It was no doubt thought that this was the best way of making uneducated people familiar with the words. The practice is still followed in some churches, especially where the service is chanted.

With the opening address to God as 'Almighty and most merciful,' compare the Collect for the eleventh Sunday after Trinity, 'O God, who declarest Thy Almighty power most chiefly in showing mercy and pity,' &c.

The Confession may be divided into three parts :—

1. Confession of sin viewed under several aspects, but in a kind of ascending scale ; first, 'erring,' i. e. aimless wandering and straying, like silly sheep, from the right path ; then wilful pursuit of our own 'devices and desires' ; and lastly, direct rebellion against God's laws. 'We have offended against Thy holy laws.' Sin is further divided into sins of omission and commission, and the general result is summed up in the expression 'there is no health in us,' i. e. 'no spiritual soundness.' Compare Psalm cxix. 155, 'health is far from the ungodly,' and the description in Isaiah i. 5, 6 of the moral corruption of Israel : 'The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it,' &c.

2. Prayer for pardon to those who confess and are penitent.

3. Prayer for grace to live henceforth in godliness (our duty to God) ; righteousness (our duty to man) ; soberness (our duty to ourselves) ; all tending to the glory of God.

### The Absolution.

RUBRIC.—*The Absolution, or Remission of sins.* The last four words were added after the Hampton Court Conference in 1604. The

Puritans had objected to the word absolution on account of Romish associations, so the word remission was added in deference to their feelings.

*To be pronounced.* This signifies an authoritative declaration: so in the Marriage Service the Priest says, 'I pronounce that they be man and wife together.'

*By the Priest alone*, i. e. by him without the people. The word Priest was substituted for 'Minister' in 1661. In earlier times the word Minister had commonly signified a Priest as opposed to a Deacon. Thus Canon 32, 1603, forbids any one to be made 'a Deacon and a Minister upon one day;' but by the middle of the 17th century it had lost this special meaning, and was applied to all orders of the clergy, and to dissenting preachers. The revisers therefore in 1661 thought it best, in spite of the remonstrance of the Puritan party, to employ the term Priest here and in all other places where the reference is to some priestly function; that is to say, where the minister does acts, or speaks words, in God's name, and *for* Him, as His authorized agent or ambassador. When a Deacon says Morning or Evening Prayer the Absolution is said by a Priest, if present; otherwise it is omitted.

*Standing; the people still kneeling.* These words were added in 1661 because some of the clergy were in the habit of saying the Absolution on their knees. When the Priest makes an authoritative declaration in God's name it is clearly right that he should stand up.

The Absolution falls into four divisions:—

1. *Almighty . . . live*, a declaration that God is the author of pardon, and that His love for the sinner is the motive of it.

2. *And hath . . . sins*, a statement that He has bestowed the right and imposed the duty on His Ministers of declaring, and so conveying, His pardon to the people on condition of their repentance.

3. *He pardoneth . . . Gospel*, the actual proclamation of His pardon. The pronoun 'He' is introduced here to make the sentence clearer; the nominative 'Almighty God' being separated by many words from the verbs 'pardoneth and absolveth.' In the Scotch Prayer Book of 1637 it is made clearer still by the words 'the same Almighty God pardoneth,' &c.

4. *Wherefore . . . joy*, an invitation to pray that God will grant that true repentance without which we cannot have His pardon, so that our present acts of worship may be acceptable, and that the life of the worshippers may be so purified and sanctified by His Holy Spirit that they may at last enter into His eternal joy.

RUBRIC.—*The people, &c.*

The words from 'here' to 'prayers' were added in 1661. The rule

with respect to the word *Amen* seems to be that when it is printed in italics it is to be said by the people only, as their confirmation of what has been uttered by the Minister, the word *Amen* signifying in Hebrew 'verily,' i.e. 'so may it be,' or 'so it is.' When it is printed in Roman type at the end of forms which people and Minister have said or sung together—as Confessions and Creeds—it is to be said by both. When printed in Roman type at the end of prayers said by the Priest alone, it is to be regarded as his own confirmation of the words which he has just uttered, and is not to be repeated by the people.

## II.

### THE SERVICE OF PRAISE AND THANKSGIVING.

Sin having been confessed, and God's pardon having been pronounced to the penitent, the worshippers are now prepared to begin the Service of Praise. This is prefaced by

#### The Lord's Prayer,

which has a place in every Service or fresh division of a Service. Here it has the Doxology *Thine is the Kingdom*, &c. appended because it leads up to a Service of Praise.

RUBRIC.—*Repeating it with him*, i. e. together with him, not 'after him,' as in the Confession (see above, page 39).

*Wheresoever else.* This clause was inserted in 1661; the Revisers seem to have overlooked the Rubric at the opening of the Communion Service, where the Priest is directed to say the Lord's Prayer, and no mention is made of the people.

#### Versicles (i. e. little verses).

The first two are from Psalm li. 15, the last two from lxx. 1. They were used from early times in the daily service of the Eastern Church; and are prayers that God Himself will enable us to praise Him aright.

RUBRIC.—*Here all standing up.* Standing is a posture of respect, and therefore suitable for praise; though not unsuitable for prayer, if the humbler attitude of kneeling be not adopted.

#### The Gloria Patri,

i. e. the ascription of glory to the Father, Son, and Holy Ghost. This address to the Holy Trinity is traceable in the Eastern Church to very early times, being referred to by writers of the 2nd and 3rd centuries. It occupies the same position as here in the daily services

of the Greek and Roman Churches at the present day, 'so that the Church throughout the world opens its lips day by day with the same words of faith in the Blessed Trinity, and of devout praise to each Person, worshipping one God in Trinity and Trinity in Unity.'

*Praise ye the Lord.* This exhortation was followed in the Prayer Book of 1549 by 'Alleluia' from Easter to Trinity. The response 'The Lord's Name be praised' was added in 1661, adopted from the Scotch Prayer Book of 1637.

### Venite, exultemus Domino.

The Service of Praise now opens with Psalm xcv. The name *Venite* by which it is commonly called, is the Latin for 'Come ye.' Some parts of this Psalm have been used from great antiquity in the early Morning Service, both in the Eastern and Western Church. St. Athanasius in the 4th century, and St. Augustine in the 5th, both allude to it. It has been called the *Invitatory Psalm*, because it invites or exhorts to worship, and in Henry the VIIIth's Prymer it is styled 'A song stirring to the praise of God.' No Psalm indeed could be found better fitted for opening a Service of Praise, for it invites to (i) joyful thanksgiving to God as the Creator and Preserver of the whole world (vers. 1-5); (ii) humble prayer to Him as the Shepherd who cares for His sheep (vers. 6, 7); (iii) attention and obedience to His voice, lest, like the rebellious Israelites in the wilderness, we should lose the promise of His rest (vers. 8-11; comp. Hebrews iii. 7, iv. 11).

*In the provocation*, &c.; more literally, 'at Meribah, as in the day of Massah,' as in the Revised Version. These names, signifying 'strife,' or 'chiding,' and 'temptation,' were given to the place where the Israelites first complained to Moses of the want of water. Exod. xvii. 7.

*Proved me*, i. e. put my forbearance to the proof.

RUBRIC.—*Then shall follow the Psalms.* The Daily Service in the Jewish temple consisted largely of singing Psalms; the practice was naturally continued by the primitive Christians (see 1 Cor. xiv. 26; Col. iii. 16), and has never ceased in the Church. The Psalms were from the earliest times, in the Eastern Church, sung antiphonally (i. e. 'alternately' or 'responsively') either by the choir and congregation, or by two divisions of the congregation, or of the choir, singing in turn. Pliny, Governor of Bithynia about A.D. 105, in a letter to Trajan the emperor, speaks of the custom among the Christians of singing hymns alternately to Christ just before dawn; and St. Basil in the 4th century mentions antiphonal singing as the common practice.

The custom of dividing the singers into two parts for this purpose is said to have been first introduced into the Western Church at Milan, by St. Ambrose, about A.D. 340.

*In order as they are appointed.* The mode of dividing the Psalter varied in different parts of the Church. In the Church of England, before the Reformation the ordinary plan provided for the recitation of the whole book, during the Services of the Hours, in the course of a week; but as this was frequently interrupted by Festival days, many of the Psalms were not sung at all. The Reformers, therefore, arranged that the whole Psalter should be gone through in the course of a month, so that the Sunday congregation, instead of repeating the same Psalms every week, might gradually go through the whole book<sup>1</sup>.

*And at the end of every Psalm, &c.* This direction dates from 1549. In the Breviary the Gloria was ordered to be said after a certain set or series of Psalms; in the Eastern Church, after the last Psalm only. By the repetition between each Psalm of the fundamental doctrine of the Christian faith, the Jewish Psalms were turned into Christian hymns, to be interpreted in the light of the Christian revelation.

RUBRIC.—*Then shall be read distinctly, &c.*

After making confession, receiving absolution, and uttering praise and thanksgiving, the worshipper may be regarded as duly prepared to listen to God's Word.

The word *Lesson* here has its original meaning of 'a reading,' that is, 'a portion read.' It is derived from the Latin *lectio*, 'a reading,' and in Old English we sometimes find the word *lection* used instead of lesson. So *lecture* is a thing read; *lectionary*, a table or list of lections or lessons. *Lectern* is the desk from which they are read; but this is derived from a different Latin word which was borrowed from the Greek, and signified a couch or a rest.

The practice of combining readings from Holy Scripture with acts of worship is very primitive. We know from Acts xv. 21 that the Old Testament was read in the Jewish Synagogues every Sabbath Day. Justin Martyr, writing about A.D. 150, informs us that the writings of the Apostles and Prophets were read on Sunday in the Christian Congregation. In the Church of Gaul in the 5th century the Psalms were sung between the readings from Holy Scripture. Four Lessons were read in order from the books of Moses, the Prophets, the Gospels, the Epistles. As time went on the number was multiplied, but the Lessons were very short, and in our own Church some of them were not taken from Scripture, but from the lives of saints, or from

<sup>1</sup> See Preface, 'Concerning the Service of the Church,' p. 17.

homilies. Thus the first three Lessons for the First Sunday in Advent contained in all only six verses from the first chapter of Isaiah. And even these Lessons, short as they were, were interrupted by little anthems, another instance of the disjointed and fragmentary character of the mediaeval offices which was one of their chief defects. Cardinal Quignonez in his reformed Breviary, 1536, removed these interpolations, diminishing the number and increasing the length of the Lessons; and his example was followed by our Reformers<sup>1</sup>.

*He that readeth.* In the Prayer Books of 1549 and 1552 it was 'the Minister that readeth'; the alteration was made in 1661, probably with the view of permitting laymen to read.

*So standing and turning himself, &c.* This implies that the prayers were read facing in another direction (see above, page 32).

### Te Deum laudamus.

This noble hymn is of uncertain origin. The tradition that it was extemporized by St. Ambrose and St. Augustine when the latter was baptized, each composing a verse in turn, is of course a mere legend, of which the earliest notice occurs in the 8th century. The first direct reference to the hymn is by Caesarius, Bishop of Arles in the 5th century. Hence it has been commonly supposed to be of Gallic origin. But there is a passage in St. Cyprian, who wrote in the 3rd century, which bears a close resemblance to some verses in the *Te Deum*, and there are expressions in a Morning Hymn, probably of the 4th or 5th century, which resemble other parts. Hence it seems very likely that the hymn was not the composition of any single author, but a gradual development from some simple primitive forms of praise and prayer. The petition 'Vouchsafe to keep us *this day* without sin' seems to indicate that it was intended to be used in the morning.

The first nine verses are utterances of praise, the next ten are declarations of faith, and the last ten are utterances of prayer.

*We praise Thee, O God, &c.* The more correct translation would be 'we praise Thee as God: we acknowledge Thee as Lord.'

*To Thee Cherubin, and Seraphin, &c.* This and the two following verses are suggested by the vision of God in glory described in Isaiah vi; compare also Rev. iv. 8.

*Lord God of Sabaoth, i.e. 'Lord God of Hosts.'* Sabaoth is the Greek form of the Hebrew Tzebaoth. In the Old Testament the word signifies (a) the armies of Israel, (b) the heavenly bodies, (c) the angelic powers, which last are no doubt intended here—'those huge, mighty, and royal armies,' as Richard Hooker calls them.

<sup>1</sup> See Preface, 'Concerning the Service of the Church,' and notes, p. 17.

*The goodly fellowship*, literally 'the laudable number.' An old English version of the hymn, of about 1400, renders it 'the preisable noubre of profetis.'

*The noble army*, literally 'the white-robed army.' In the same old version it is 'the white oost (i.e. host) of martirs,' referring to the white robes of the redeemed mentioned in Rev. vi. 9-11.

*Thine honourable*, i.e. worthy of honour. In the old version 'worshipful'; in the American Prayer Book 'adorable.'

*When Thou tookest upon Thee*, &c. More literally, 'when Thou wast about to take upon Thee man (i.e. the nature of man) to deliver him, Thou didst not abhor,' &c.; i.e. Christ did not shrink from being born of a human mother, when He might have entered the world in some other way.

*Make them to be numbered*. In the old Latin copies the word used is not 'numerari' (to be numbered), but 'munerari' (to be rewarded). 'Make them to be rewarded with glory,' would be the proper rendering. The less forcible reading, 'to be numbered,' does not appear till after 1492, and was probably due to a printer's error.

*O Lord, save Thy people*, &c. This and the following verse are taken from Psalm xxviii. 9.

*Vouchsafe*, i.e. condescend to grant.

*Let Thy mercy lighten*, i.e. let it fall or descend upon us. There is no sense of illumination here. Comp. 2 Sam. xvii. 12, 'we will light upon him as the dew falleth on the ground.'

*Let me never be confounded*. More literally, 'I shall never be confounded.' Comp. Psalm xxv. 2.

### Benedicite<sup>1</sup>.

This Canticle is a kind of expansion of Psalm cxlviii. Like that, it is an invitation to all creation—to 'things in heaven, things on earth, and things under the earth'—to hymn the praise of the Great Creator. It was probably composed by an Alexandrine Jew, but was traditionally supposed to have been sung by the three Jewish youths Shadrach, Meshach and Abed-nego in 'the burning fiery furnace,' and it is actually placed in the Greek version of the Bible known as the Septuagint between verses 23 and 24 of Daniel iii. It was adopted from a very early period into the Morning Services of the Church. The Rubric of 1549 directed that it should be sung daily throughout Lent instead of the *Te Deum*; but this direction was omitted in 1552, and has not been replaced.

<sup>1</sup> Latin for 'Bless ye'.

**Benedictus<sup>1</sup>.**

This Canticle is the song of Zacharias after the birth of John the Baptist (St. Luke i. 68 sqq.). In the old Services of the Hours it was sung, after a short Lesson, at Lauds, the service which immediately followed Nocturns or Matins. In one edition of the Prayer Book of 1549 it is described as a 'Thanksgiving for the performance of God's mercies': and as such it comes very suitably after the Lesson in the New Testament. The Rubric of 1549 directed it to be read throughout the year. As an alternative, Psalm c. was added in 1552; but the present Rubric prefixed to the Benedictus in 1661 seems to direct that as a general rule the latter should be used.

*Hath raised up a mighty salvation*, literally 'a horn of salvation.' The reference is to the Messiah. A horn of salvation signifies 'a strong instrument of salvation': the figure is suggested by the fact that the horn is in some animals the chief means of attack and defence. Comp. Psalm xviii. 1 (P. B. Version), 'the horn also of my salvation.'

**Jubilate Deo. Psalm C.**

*Jubilate* is the Latin for 'be ye joyful.' This Psalm was anciently sung in the Service of Lauds, but before the Lesson instead of after it.

## III.

**THE SERVICE OF PRAYER, PRECEDED BY THE RECITATION OF THE CREED.**

At this point our Service passes to the third division of the old Matins Office, that which was called *Prime*, and which consisted mainly of the Creed, Lord's Prayer, and certain Collects.

The Creed is placed very properly between the Lessons and the Prayers: for the articles of the Creed are derived from Holy Scripture, and the Prayers which follow are all grounded upon belief in these articles.

**The Creed.**

This word is from the Latin 'Credo,' 'I believe.'<sup>2</sup> The Creed used in Morning and Evening Prayer is called the Apostles' Creed, because it contains the sum and substance of the Apostles' teaching on the most important points of the Christian Revelation. The legend that it was compiled by the Apostles at Jerusalem, each one

<sup>1</sup> Latin for 'Blessed.'

<sup>2</sup> A Creed was called in Latin *Symbolum*, i. e. a watchword, because the soldiers of Christ recognized each other by its use.

contributing a clause, probably grew up when the real meaning of the title had been forgotten.

Some short and simple confession of faith, before Baptism, was required from the earliest times (see Acts viii. 37; xvi. 31). St. Paul perhaps alludes to some such form in 2 Tim. i. 13, 14.

The growth of heresies made it necessary from time to time to state more distinctly what the belief of the Church was, and always had been, on this or that point; and thus fresh clauses, or articles as they are called, came to be added to the Creeds. Irenaeus, Bishop of Lyons, A. D. 177, gives a summary of what the Church believed. It is not cast in the form of a Creed, but it contains the chief articles of the Apostles' Creed. Traces of similar declarations of faith are to be found in the writings of Tertullian and Cyprian in the first half of the 3rd century. They are evidence of the Creed used in North Africa. Marcellus, Bishop of Ancyra in Galatia, A. D. 341, having been banished from his See by the Arian party, wrote a letter to Julius, Bishop of Rome, in which, to prove the purity of his faith, he sets forth the Creed which he had received. Ruffinus, a priest of Aquileia in North Italy, A. D. 390, has preserved two versions of the Creed, one used in Aquileia, the other in Rome; both of them very nearly resemble the Creed of Marcellus, and all three correspond very closely in outline to the Apostles' Creed. Thus we have evidence that from the latter part of the 2nd century at least, substantially the same form of Creed was used in Gaul, North Africa, Asia Minor and Italy; but the exact words of the Apostles' Creed occur for the first time in a work of Pirminius, a Bishop in Gaul, about A. D. 730, and he states that it was then used in the Baptismal Service. How it was introduced into the daily Services is not known; but by the 9th century it had a place in the Offices of Matins, Prime, and Compline.

The Rubric directs that it shall be said by 'the Minister *and* the people standing,' because a profession of faith is necessary for all alike, and standing is a posture significant of reverence towards God, and of readiness to defend the faith.

The practice of turning to the east during the recitation of the Creed is a very old one. Candidates for Baptism in the primitive Church faced westward when they renounced the powers of darkness, and eastward when they made profession of their faith in Him who is 'the Sun of Righteousness,' the 'Day-spring from on high.' This may be the origin of turning eastward at the Creed, or the practice may be only the survival of a general custom of worshipping with the face turned eastward. The region of light was regarded as symbolical of the divine light of the Gospel Revelation; and churches

were built on this account east and west<sup>1</sup>. In like manner, the custom of bowing the head at the name of Jesus in the Creed is only a survival of the custom of bowing it whenever the sacred Name occurred, as is directed in Canon 18, A. D. 1604<sup>2</sup>.

The Creed is appropriately followed by the Service of Prayer. Before praying, we declare our faith in Him to whom we pray. 'He that cometh to God must believe that He is' (Hebrews, xi. 6), and also, we may add, *what* He is. The Service of Prayer opens with—

1. *The salutation of the Minister*, 'The Lord be with you'; and the response of the people, 'And with thy spirit.' The words are suggested by Ruth ii. 4. Thus Priest and people mutually pray for one another, each reminding the other that they cannot even pray aright without the help of that God to whom the prayer is made (comp. Romans viii. 26). The form of the Minister's salutation, which occurs five times in the Service of the Greek Church is 'Peace be to all': in the Roman Church it is 'Peace be with you.' The English form invokes the aid of Him who is the only source of true peace.

2. *The invitation* 'Let us pray,' a call to check wandering thoughts, and to fix attention on the great work in hand. In the primitive Church it was generally said by a Deacon, and the form was sometimes strengthened into 'Let us pray earnestly,' 'let us pray more and more,' 'let us pray with intense fervour.'

3. *Three ejaculations*, 'Lord have mercy upon us,' &c., called sometimes 'the lesser Litany,' being an invocation of the Holy Trinity as in the opening of the larger Litany, but in a shorter form. As the Doxology, 'Glory be to the Father,' &c., is a prelude to the Service of Praise, so this Litany is a prelude to the Service of Prayer. Before 'making known our requests unto God,' we beseech Him who 'knows our necessities before we ask, and our ignorance in asking, to have compassion upon our infirmities.'

### The Lord's Prayer.

Actual prayer now begins, as is most fitting, with that Prayer which our Lord Himself taught us, and which is therefore the model and summary of all prayer. It is directed to be said by 'the Minister, Clerks (i. e. lay singers), and people.'

Before 1552 all the first part of the Lord's Prayer was said by the Priest, the people saying the last clause, 'But deliver us from evil,' by themselves.

<sup>1</sup> See above, page 2.

<sup>2</sup> For notes on the several articles of the Apostles' Creed, see below, page 177.

RUBRIC.—*Then the Priest standing up shall say.* This direction was placed here in 1661. In the manuscript copy of the Revisers it was originally written ‘and so continuing to the end of the Service’; but these words were afterwards struck out. In the Prayer Book of 1549 the Rubric directs the Minister to stand when he says the Collect and following prayers. The intention of the Reformers seems to have been that, except in confession and other penitential acts, the Priest should stand, as being the authoritative spokesman, sometimes of God, sometimes of the people; but custom modified this.

### The Versicles.

These were adopted from the offices of *Prime* and *Compline*, but brought into closer correspondence with the text of the Psalms from which they were originally taken.

The first two are from Psalm lxxxv. 7.

The next two are from Psalm xx. 9, which the old Greek and Latin Versions, the Septuagint and Vulgate, render ‘O Lord, save the King, and answer us when we call upon Thee’; but our translators have given a different turn to the second clause of this verse.

*Endue Thy Ministers*, &c., is from Psalm cxxxii. 9. ‘Endue’ here means ‘clothe,’ but sometimes it means the same as ‘endow,’ i.e. ‘supply’ (see p. 50).

*O Lord, save Thy people*, &c., from Ps. xxviii. 10 (Pr. Bk. Version).

*Thine inheritance*, i.e. the people who are Thy special possession, as in the *Te Deum*, ‘O Lord, save Thy people: and bless Thine heritage.’ Israel was this once, ‘He chose Jacob unto Himself, and Israel for His own possession,’ Psalm cxxxv. 4; and now all members of the Christian Church. Comp. 1 Pet. ii. 9, where Christians are called a ‘peculiar people,’ i.e. God’s special or peculiar property.

*Give peace in our time*, &c. These verses are the only two not taken from the Psalms; they were originally the Antiphon sung just before the Collect for Peace.

*O God, make clean*, &c., from Psalm li. 10, 11.

RUBRIC.—*Then shall follow three Collects<sup>1</sup>; the first of the Day*, &c.

The Collect of the preceding Sunday is to be said daily throughout the week, except on any day which is itself a Holy day, having its own proper Collect. The intention is to link the daily Service with the Holy Communion Service of the preceding Sunday, so that the memory of it and of the special teaching of the Epistle and Gospel, on which the Collect is often based, may be preserved throughout the six days which follow.

<sup>1</sup> For a particular account of Collects, see below, p. 71.

The two following Collects, 'for peace,' and for 'grace to live well,' are ordered to be used invariably every day in the year, as they ask for the two boons, God's peace and God's help, which are always needed.

#### The Collect for Peace.

This is a free translation of a Collect in the Sacramentary of Pope Gelasius (A.D. 492), formerly used at *Lauds*, and also in a special Thanksgiving Mass for Peace. It is a prayer for *outward* peace, as the evening Collect is for *inward* peace. (See below, p. 53.)

*In knowledge of whom, &c.* The words in the Latin, copied from a passage in St. Augustine, are literally 'whom to know is to live, whom to serve is to reign'; but the original source, no doubt, is St. John xvii. 3, 'And this is life eternal, that they might know Thee the only true God.'

#### The Collect for Grace.

This is a free translation of a Collect in the Sacramentary of Pope Gregory the Great (A.D. 590), used in the Service of *Prime*.

Down to the year 1661 Matins ended here: and certainly the 'prayer for grace to live well' was a most appropriate conclusion to a service offered by those who were about to go forth to the labours and temptations of the day.

RUBRIC.—This, and the five following prayers, were added in 1661.

*In Quires and Places where they sing, &c.* By these were probably meant Cathedral and Collegiate Churches, and Royal Chapels. There is some reason to believe that when Matins ended here an Anthem used to be sung, and the concluding *voluntary* on the organ in modern times is perhaps a relic of this custom.

The prayers are all intercessory, for the welfare of those who are in authority in Church and State. The petitions in our Prayer Book are not directly on behalf of the nation itself, but of its rulers, because the happiness and prosperity of a people depend mainly on good and righteous government. The practice is of very ancient date, and has Apostolic authority (1 Tim. ii. 1, 2).

#### A Prayer for the Queen's Majesty.

The author of this is not known, but it is based upon one found in two small volumes of private prayers published in 1547. In the Prayer Book of 1549 it was placed with the Collect for the Clergy at the end of the Litany, where it remained until transferred to this place in 1661.

*Endue her plentifully.* 'Endue' here signifies 'endow,' i.e. 'supply,' not 'clothe,' as in one of the Versicles above (p. 49).

*In health and wealth.* Wealth here means well-being; it is connected with 'well,' as health is connected with 'heal.' So we have in the Litany 'in all time of our wealth.'

#### A Prayer for the Royal Family.

Originally composed by Archbishop Whitgift, in 1604, on the accession of James I, who was the first sovereign since the compilation of the Prayer Book who had children.

#### A Prayer for the Clergy and People.

This very ancient Collect is taken from the Sacramentary of Pope Gelasius, A.D. 492. It is found in all the old English Prymers, and in 1544 was placed at the end of the first English version of the Litany.

*Who alone workest great marvels.* Borrowed from Psalm cxxxvi. 4, 'who only doeth great wonders.' The reference is to the marvellous preservation, age after age, of the Church in the midst of a hostile world, which can only be attributed to the power of God.

*Curates*, i.e. those who have the care or cure (from the Latin word *cura*, care) of souls, whether beneficed or unbeneficed clergy. Modern usage somewhat strangely restricts the appellation to the unbeneficed. Compare the word 'sinecure,' which means an office to which no cure or care is attached.

*Healthful spirit of Thy grace*, i.e. the health-giving spirit which Thy grace bestows.

#### A Prayer of St. Chrysostom.

This prayer is found in the Liturgies of St. Basil and St. Chrysostom, but not in the oldest copies of either, so that the real author is unknown. It was placed by Archbishop Cranmer at the end of the Litany in 1544, and was added to Matins and Evensong in 1661. It is one of the few prayers addressed directly to our Blessed Lord. This is clear from the reference it contains to His promise, 'where two or three are gathered together in my Name, there am I in the midst of them,' St. Matt. xviii. 20. The first words 'Almighty God' do not occur in the original, but have been inserted by the translators.

#### The Benediction,

from 2 Cor. xiii. 14, is in all the old Liturgies. It was used at *Tierce*, the 9 a.m. service, in the Church of England in mediaeval times.

It is said by the Minister kneeling, since it is in the form of a prayer, and he himself is included in it with the congregation.

## The Order for Evening Prayer.

IN the Prayer Book of 1549 it was called 'An Order for Evensong throughout the year.'

This Service was formed out of the two ancient Services, *Vespers* and *Compline*. From 1549 to 1661 it began with the Lord's Prayer and ended with the third Collect, 'Lighten our darkness,' &c.

### Magnificat<sup>1</sup>.

There is evidence that this hymn of the Blessed Virgin (St. Luke i. 46-55) has been used in the Church from the beginning of the 6th century, and in our own for more than 800 years. In the Eastern Church it is a Canticle sung at *Lauds*. The Church offers thanksgiving for the great mercy and mystery of the Incarnation, in the words of one who was so highly favoured among women as to be the mother of our Lord. In the ancient ceremonial of the Church of England incense was used whilst the Canticle was being sung.

*Lowliness* here refers to rank, not humility of mind; see Bible version, 'low estate.'

*Magnified me*, literally, 'hath done to me great things,' as in the Bible version.

*Hath holpen*, i.e. 'helped'; comp. Ps. lxxxiii. 8, 'they have holpen the children of Lot.'

### Cantate Domino<sup>2</sup>.

This Psalm xcvi, which is an invitation to Israel, and to all nations, and to the whole earth to rejoice in the triumph of God over His enemies, was inserted as an alternative to the *Magnificat* in 1552, possibly because some thought that the daily use of the Blessed Virgin's Song tended to exalt her too much in the minds of the people.

A better alternative could hardly have been found: for its language in some parts bears a remarkable resemblance to the *Magnificat*. A nearer parallel, however, is the Song of Hannah. 1 Sam. ii. 1-10.

### Nunc dimittis<sup>3</sup>.

This Song of Simeon (St. Luke ii. 29-32) has been used at *Vespers* or at *Compline*, throughout the Church, from very early times. It is a fitting song for the eventide of every day, or of life, being a thanksgiving for the manifestation of Him who is the Light of the world.

<sup>1</sup> Signifies 'magnifieth.'

<sup>2</sup> Signifies 'Sing unto the Lord.'

<sup>3</sup> Signifies 'Now thou dost dismiss.'

In the old evening Offices of the Church of England there were allusions to death, and, during Passion and Holy Week, the *Nunc dimittis* was followed by the anthem 'In the midst of life we are in death,' &c., which is now said or sung in the Burial Service.

### Deus misereatur<sup>1</sup>.

Simeon gives *thanks* that he *has been* permitted to see the salvation of God. The writer of this Psalm (lxvii) *prays* that the light of God's countenance may be shown, and His saving health, i.e. His health-giving salvation, may be made known among all nations.

### The Second Collect (for Peace).

This is taken from the Sacramentary of Pope Gelasius, A.D. 492. Like the morning Collect for Peace, it was used in a special Thanksgiving Mass for Peace; also at *Lauds* and *Vespers*, and in the Litany. The morning Collect is rather a prayer for outward peace—security against the troubles of the world without: the evening Collect is a prayer for that inward peace which the world can neither give nor take away. God is invoked as the author of (1) *all holy desires*; (2) *all good counsels*, i.e. purposes or resolutions; (3) *all just works*, which are the natural outcome of holy desires and good counsels. Such are three conditions of inward peace. Upon this invocation a twofold prayer is grounded, (1) that our hearts may be devoted to God's law; (2) that in full trust in His protection we may enjoy tranquillity.

### Collect for Aid against all Perils.

This also comes from the Sacramentary of Gelasius, where it is ordered to be used at Evensong. In the Sarum Breviary it had a place in the Office of Compline. From 1549 to 1661 Evensong ended with this Collect, which was a suitable ending, being a prayer that through the hours of darkness God would continue to be the light of the soul, and guard the helpless and unconscious sleeper from any peril to which he might be exposed. The two morning Collects 'breathe the spirit of freshness and activity, these of quiet restfulness and calm.' They seem to prolong the tone of quiet and thankful trust in God's love and care which marks the *Nunc dimittis*, and is heard in so many of the Psalms. See Psalm iv. 9, 'I will lay me down in peace, and take my rest, for it is Thou, Lord, only, that makest me dwell in safety.' See also Psalms xiii. 3 and xviii. 28.

<sup>1</sup> Signifies 'May God be merciful.'

## Quicumque vult<sup>1</sup>.

RUBRIC.—*Upon these Feasts.* This Confession or Exposition of the Christian Faith was, in the Sarum Breviary, appointed to be said or sung with the Psalms at the Office of *Prime*. In the Prayer Book of 1549 it was directed to be sung after the *Benedictus* on the six Festivals—Christmas Day, Epiphany, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday. Its use on seven other days was ordered in 1552. This increase was probably due to the wild doctrines of Anabaptists and other fanatical sects on the subject of the Holy Trinity and the Incarnation.

*This Confession of our Christian Faith.* It has been variously called a Confession, a Declaration, an Exposition of the Faith, a Psalm, a Discourse, a Symbolum, i. e. 'Watchword,' or Creed.

*Commonly called The Creed of Saint Athanasius.* The tradition was that St. Athanasius composed it when he was in exile at Trier (Trèves) in Gaul, A. D. 338, and presented it to his friend Pope Julius. This, however, is a mere legend of comparatively modern date, and all known facts are against it: for instance, the Creed contains references to heresies later than the time of Athanasius, and it does not contain the expression, 'being of one Substance with the Father,' upon which he laid so much stress<sup>2</sup>.

The author, and the exact date of the composition, are in fact unknown. It has been attributed by some to Victricius, Bishop of Rouen (about A. D. 400); Hilary, Bishop of Arles (died A. D. 449); St. Vincent of Lerins, a Gallican Monk (before A. D. 450); Vigilius, Bishop of Thapsus in Africa (A. D. 484), and others; but it is not improbable that it was gradually built up, and is not the product of one mind or one time.

Some modern critics hold that it was not composed before the 7th or the 8th century, but the majority think that it is a production of the 5th or at the latest of the 6th century. Some of the language is derived from the writings of St. Augustine, and must therefore be later than A. D. 430, the year of his death; but there are expressions which some have thought would not have been used after the heresy called Eutychian (from its author Eutyches) had been con-

<sup>1</sup> Signifies 'Whosoever is desirous.'

<sup>2</sup> See Nicene Creed and Notes, below, p. 144.

demned at the Council of Chalcedon, A.D. 451. This heresy taught that the human nature of Christ was absorbed in the Divine, thus contradicting the faith of the Church that He was completely man as well as completely God. The expressions 'One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;' and 'as the reasonable soul and flesh is one man : so God and Man is one Christ,' might indeed have been understood in a Eutychian sense, but were more probably directed against that heresy.

In any case there can be little doubt that this Creed was composed in the Western Church, for the older and most numerous copies of it are not in Greek but in Latin, and the probability is that Gaul was the country where it was first used if not composed. The earliest commentary on it is by a Bishop of Poitiers in A.D. 570, and a Canon of the Council of Autun in A.D. 670 directs all the clergy to learn it. In England some parts at least were certainly known before the end of the 8th century, for Deneberht, Bishop of Worcester, quotes several verses from it in the profession of faith which he made at the time of his consecration, A.D. 798. In the Eastern Church it is recognized as being 'agreeable to the Faith,' and has a place (with the exception of the words 'and from the Son' in v. 23) in some of the ecclesiastical books ; but it is not publicly recited. In the Western Church it was gradually brought into the public service during the 9th and 10th centuries, but it had been used long before as an instruction for Catechumens, the purpose for which it was probably intended in the first place.

The design of this Confession or Exposition of the Faith is twofold.

1. To set forth the doctrine of the Holy Trinity, and to guard it by precise definitions against the heresies which corrupted it. Of these heresies the chief were (*a*) the *Sabellian*, from Sabellius, an Egyptian priest in the 3rd century, who maintained that the Father, Son, and Holy Ghost were not distinct Persons, but only three manifestations of one God ; (*b*) the *Arian*, from Arius, an Alexandrian priest, A.D. 320, who denied that Christ was God from all eternity with the Divine Father ; (*c*) the *Apollinarian*, from Apollinarius, Bishop of Laodicea, A.D. 362, who maintained that the Divine Word took the place in Christ of the reasonable human soul. These heresies marred the reality of one or other of the two natures in Christ, the human or the Divine ; and therefore the object of the Exposition is,—

2. To define with great precision the doctrine of the Incarnation, and so to guard it against two other heresies which more especially corrupted it, (*a*) the *Nestorian*, from Nestorius, Patriarch of Constantinople (A.D. 428), who taught that Jesus, born of Mary, was a mere

man with whom the Divine Christ was afterwards united; (*b*) the *Eutychian*, from Eutyches, a Greek abbot of the 5th century, who taught that the two natures in Christ were fused into one (see above, pp. 54 sq.).

The terms of this Exposition of the Faith require careful study. The neglect of this study, together with some defects in our English translation, has occasioned great misunderstanding of some passages, and many objections to others.

*Whosoever will* (literally, 'whosoever wishes' or 'has a mind to') *be saved*, literally, 'be safe' or 'in a state of salvation.' The words have no reference to final salvation, but to that state which is called in the Catechism 'a state of salvation' (see answer to the third question) into which every person is brought at Baptism, the state of being 'a member of Christ, the child of God, and an inheritor of the kingdom of heaven': so that the words really amount to saying, 'whosoever has a mind to become a member of the Christian Church.'

*Before all things*, i.e. 'first of all,' 'in the first place.' He who wishes to enter the Catholick Church, must first of all hold the *Catholick Faith*, i.e. the faith of the 'Catholick' or 'Universal' Church, as distinguished from the faith of the heretical sects which have parted from the Church.

*Which Faith except every one*, i.e. of course every one who has received it. This is clear from the word *keep* which follows.

*Whole and undefiled*, i.e. complete or unmutilated by omissions, and uncorrupted by additions.

*Without doubt*, &c. These words are directed against those who have not faithfully *kept* the truth which they once received. Nothing is said as to the fate of those, whether heathens, heretics, or ignorant, who have never received the truth: nor is it for man to pronounce whether this or that individual has been so far unfaithful to the truth which he once received as to forfeit salvation.

Having laid down the principle that those who would be members of the Catholick Church must first hold the Catholick Faith, and then keep it faithfully, the Exposition proceeds to state what the Catholick Faith is, marking it off, on this side and on that, from the various heresies mentioned above, which in one way or another would corrupt it. The twenty-six verses which follow declare the Faith concerning the Holy Trinity.

The remainder of the Exposition, from verse 27, 'Furthermore it is necessary' &c., to the end, declare the Faith concerning the Incarnation.

*One God in Trinity*, i.e. one God in three Persons.

*Trinity in Unity*, i.e. three Persons in one God.

*Neither confounding the Persons*, as the *Sabellians* did, who said that Father, Son, and Holy Ghost were only three names of the one God.

*Nor dividing the Substance*, as the *Arians* did, who said that Christ was Divine, but not 'of one Substance,' i. e. not of the self-same nature, with God the Father.

*Incomprehensible*, literally, 'without bounds' or 'limits,' 'infinite,' as in the *Te Deum*, 'the Father : of an infinite Majesty.' Of course what is infinite cannot be thoroughly grasped by the human mind, and so is incomprehensible in another sense ; but that is not the meaning here.

*By Himself*, i. e. singly, apart from the other two Persons.

*But proceeding*. The Exposition keeps strictly to the language of Holy Scripture, in which Christ is spoken of as 'the only-begotten of the Father' (St. John i. 14 and many other places), and the Holy Ghost is said to 'proceed from the Father,' and to be sent by the Son from the Father (St. John xiv. 26 and xv. 26). The Exposition does not attempt to explain what Holy Scripture has not explained.

*He therefore that will be saved*, as in verse 1, 'He who wishes to be placed in a state of salvation,' i. e. to become a member of the Christian Church.

*Must thus think*. The Latin is not nearly so strong : it is literally 'let him thus think,' and so it is rendered in the Scotch Prayer Book of 1637.

*Believe rightly*. The Latin is 'believe faithfully.'

*God, of the Substance of the Father*, i. e. of the same essential nature : in no respect different or inferior.

*Before the worlds*. More literally 'before the ages.'

*Perfect God, and perfect Man* ; 'perfect,' i. e. complete, nothing lacking. The *Arians* denied that Christ was completely God, as they maintained that He was not eternal : 'there was a time when He was not.' The *Apollinarians* denied that He was completely man, as they taught that the Divine Word supplied the place of a rational human soul.

*One Christ*, as opposed to the *Nestorians*, who taught that Jesus, born of Mary, was a mere man with whom the Divine Christ was afterwards united.

*Not by confusion of Substance*, as the *Eutychians* taught, who said that the two natures, Divine and human, were fused together in the person of Christ.

*Life everlasting, &c.* See St. Matt. xxv. 41, 46.

*Saved*, i. e. as before, 'in a safe state' or 'way of salvation.'

The Exposition ends with the Doxology, because it was considered as a kind of Psalm, and as such was intended to be sung.

# The Litany.

## INTRODUCTION.

THE Greek word *Litaneia*, from which our word Litany is derived, signifies, in itself, simply 'prayer' or 'supplication.' But in the 4th century it had come to mean, in the Christian Church, an act of prayer offered by clergy and people walking in procession. St. Basil, writing about A.D. 370, does not distinctly say that the Litanies used at that time were processional, but he implies that they were of a penitential character, and as time goes on there is abundant evidence that they were said or sung in procession, on occasions of peculiar peril or distress. Thus we read how the Emperor Theodosius II (about A.D. 430) urged the Abbot Dalmatius to *go forth* and perform a Litany when Constantinople was visited by earthquakes.

The Greek words *Kyrie eleison*, i. e. 'Lord have mercy,' which are found in all old Litanies, mark the Eastern origin of the Litany, as well as its character—a prayer for mercy. But as forming part of the regular Offices of the Church the Litany is the offspring of Western rather than of Eastern Christianity.

The first occasion of Litanies being performed every year in the Churches of Gaul was a severe earthquake which was felt throughout the district of Auvergne, and more especially, in the city of Vienne, in A.D. 467-8. A terrific shock occurred while Mass was being celebrated on Easter Eve; the people rushed wildly out of the church, and the Bishop Mamertus was left alone before the altar. Whilst kneeling there he resolved to set apart the three days before Ascension Day for a Litany to implore the Divine mercy. And from that time Litanies (or *Rogations* as they were also called, from the Latin *rogare*, to ask) became a fixed annual practice throughout Gaul, besides being used on occasion of any special calamity. The three centuries which preceded the revival of the Roman Empire under Charles the Great (Charlemagne) in A.D. 800 were a period of great disorder and insecurity; hence the frequent petitions in the early Litanies for peace and safety, and deliverance from enemies: so that, as our writer Richard Hooker observes, 'Rogations or Litanies were the very strength, stay and comfort of God's Church.' Pope Gregory the Great, A.D. 590, instituted a solemn Litany in Rome when a deadly plague was raging.

It was called 'a sevenfold Litany,' because the people were directed to walk in seven distinct companies from different parts of the city, and to meet in one church : but some Litanies were afterwards called 'sevenfold,' because in each order of Saints, Apostles, and Martyrs, seven were invoked by name. The Litany of Pope Gregory, which was also called the Great Litany, and was generally performed on St. Mark's Day, was adopted by the Church of Lyons. The words which Augustine and his fellow monks sang as they approached Canterbury (A.D. 597) were taken from it : 'We beseech Thee, O Lord, in Thy great mercy to remove Thy wrath from this city and from Thy holy house, for we have sinned. Alleluia.' It was ordered to be used in the English Church by the Council of Clovesho, A.D. 747, in Canon 16, which states that Rogations had long been observed in England on the three days before the Feast of the Ascension<sup>1</sup>. They were called 'Gang dægās' (i.e. walking or procession days), and Ascension week was called 'Gang wæca.'

The earliest existing specimen of a Litany used in the English Church dates from the end of the 9th or beginning of the 10th century. It opens with the words, *Kyrie eleison, Christe eleison, Christe audi nos*, i.e. 'Lord have mercy, Christ have mercy, O Christ, hear us' : after which there is an invocation of the three Persons in the Holy Trinity, and of the Trinity in Unity. Then follows a long series of invocations of saints, the latest being Eadmund, king of the East Angles, who was slain in battle with the Danes in A.D. 870. This fact, and a petition for deliverance from the heathen, which must refer to the Danes, sufficiently mark the date of the composition. Invocations of saints and angels do not occur in any Litanies before the 8th century, and the number of them varied according to the distance which the procession had to go. In the mediaeval Church the Litanies were nearly always sung in procession, generally inside the church, but sometimes partly in the churchyard also, and on special occasions in the adjacent fields and roads. The only survival of this in the Church of England is the custom, now dying out, of walking round the boundaries of parishes and striking them with wands on the three days, called Rogation Days, before Ascension Day.

The main substance of our present Litany was framed in 1544, and was the first part of our present Prayer Book publicly used in English, although earlier forms of the Litany in English are found in the old Prymers, together with the Creed, the Lord's Prayer, and the Ten Commandments. The Litany of 1544 was probably composed by Cranmer, and it was accompanied by a letter from the King,

<sup>1</sup> See below, p. 101.

Henry VIII, recommending its use. It contained three forms of invocation to created beings—(1) to 'St. Mary, mother of God our Saviour'; (2) 'Holy Angels, Archangels, and all holy orders of blessed spirits'; (3) 'Holy patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the blessed company of heaven.' These invocations, however, were omitted in 1548.

The Injunctions of Edward VI in 1547 forbade processions, and ordered the priests to kneel in the midst of the church, immediately before High Mass, to sing or say the Litany. For this purpose a small desk or 'faldstool' as it was called (literally 'falding' or 'folding stool') was commonly placed in the middle of the choir. This arrangement signified the humble, suppliant nature of the service, and may have been suggested by the passage in Joel ii. 17, 'Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord.'

The Prayer Book of 1549 ordered the English Litany 'to be said or sung in all places upon Wednesdays and Fridays.' It was at that time printed immediately after the Communion Office.

In the Prayer Book of 1552 it was placed where it now stands, and was directed 'to be used upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.' This Rubric was repeated in 1559. In the final revision of 1661, it was directed 'to be said or sung after Morning Prayer upon Sundays,' &c. The 15th Canon of 1603 provided for its use as a separate Service, at least on Wednesdays and Fridays, directing that it should be said 'after warning being given by the tolling of a bell.'

The general plan is substantially the same in nearly all Litanies. (1) *Invocations*, addressed to the Holy Trinity, followed in mediaeval times by invocations of saints. (2) *Deprecations*, i. e. petitions for deliverance from special forms of evil. (3) *Obsecrations*, i. e. petitions in which the several acts of our Lord's mediatorial work are pleaded, not only as a reason and groundwork for the prayer, but also as being effectual sources of strength and help. (4) *Supplications* for various objects and intercessions for all sorts and conditions of men.

## NOTES.

### The Invocations.

*O God the Father, of heaven.* Observe the stop after the word Father, often neglected by readers and chanters. 'Of heaven' means from heaven, or belonging to heaven.

*Miserable sinners.* These words were inserted in 1544. Compare 'miserable offenders' in the General Confession. The expression refers to the condition of fallen man.

The invocations of saints, which in mediaeval times followed the invocations of the Holy Trinity, ended with the petition 'pray for us.' The prayer therefore was not directed to the saints as being in themselves sources of grace: but those whose souls were in Paradise, being deemed nearer to God and in closer communion with Him, were asked to pray on behalf of their brethren who were still in the world of trial and temptation. But as such invocations were not authorized by Holy Scripture, and had certainly led to undue exaltation of the saints, they were rightly abolished by our Reformers.

### The Deprecations.

These are prayers for deliverance from various kinds of evil, and may be regarded as an expansion of the simple petition in the Lord's Prayer 'deliver us from evil.' Observe that they are addressed direct to our blessed Lord, and are prefaced by a general petition that He will not remember, i. e. not take strict account of, the offences of His people, whom He has redeemed with His precious blood. Compare Psalm cxxx. 3, 4: 'If Thou, Lord, wilt be *extreme* to mark what is done amiss, O Lord, who may abide it? For there is mercy with Thee.'

*From all evil and mischief;* of course both spiritual and bodily. Compare the Collect for the second Sunday in Lent: 'That we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul.' The petitions which follow are for deliverance from both these forms of 'evil and mischief.'

*Crafts.* In itself this word merely signifies power or skill, but it gradually came to mean a subtle or cunning use of power. So here it signifies secret subtle temptations as distinguished from others of a more open and violent kind called *assaults*, a word derived from the Latin 'assultus,' which means literally 'a bounding forwards towards an object,' from the Latin 'assilire,' to spring upon.

The petitions which follow are for deliverance from—

#### 1. *Sins of the heart.*

Specified as *blindness of heart*, i. e. incapacity to see spiritual truths, which may be caused by the besotting influence of sensual sins, or by those which are named next, *pride* and *vain-glory*; that pride

of intellect and self-righteousness which blinded the Pharisees to the beauty and force of our Lord's teaching.

*Hypocrisy*, from a Greek word which means 'playing a part,' as actors do; pretending to be either better or worse than one really is.

## 2. *Acts of sin.*

*All other deadly sin.* The grossest forms of sin which pollute and degrade the whole being may fairly be called deadly, but the attempt to classify sins into mortal or deadly, and venial or pardonable, is to go beyond what man has any right to do. All sins are pardonable on true repentance, and through the merits of Christ; but all sins are deadly in their tendency, and may become fatal if persisted in.

*Deceits of the world, &c.* All sins are deceitful because they *seem* advantageous and pleasant, but are really injurious, and in the end destructive to happiness. There seems to be a reference here to the three-fold vow made at Baptism (see answer to third question in Catechism).

## 3. *Outward calamities.*

*Plague.* The word means literally 'a stroke,' and is therefore applicable to any chastisement inflicted by God: as 'the plagues of Egypt.' Comp. Psalm cvii. 17, 'foolish men are plagued for their offence'; but it is commonly used to denote some specially malignant and deadly form of disease.

*Battle.* The Use of York, following the early English Litany, added 'from persecution by Pagans, and all our enemies.' By the Pagans were meant the Danes, or Northmen, commonly called 'the heathen men' in the early Chronicles. Their plundering inroads were a perpetual source of alarm and distress in England during the 9th and 10th centuries.

*Sudden death.* In the Sarum Use the words were 'sudden and unforeseen.' At the Savoy Conference, 1661, the Puritans wished to substitute 'dying suddenly and unprepared,' to which the bishops replied that 'sudden death' was the same thing as dying suddenly, and that it was prayed against in order that men might not be unprepared.

## 4. *Political and religious evils.*

*Sedition.* This means literally 'a going apart,' and so the formation of a party opposed to the established authority.

*Privy conspiracy*, secret plotting.

*Rebellion*, open resistance to authority. The word is stronger than sedition, and signifies resistance on a larger scale. It was added in 1661 after the Great Rebellion. After the words 'privy conspiracy' there followed, in the Prayer Books of 1549 and 1552, 'from the tyranny of the Bishop of Rome, and all his detestable enormities.' These words were removed in 1559.

*Heresy* is from a Greek word which means literally 'a choice,' and so an opinion adopted by private judgment, opposed to the authoritative teaching of the Church.

*Schism*, also from a Greek word, meaning a 'split' or 'rent': open secession from the communion of the Church. Heresy naturally leads to schism, and schism in its turn breeds more heresy and more schism. Most of the heretical sects have thrown off other smaller sects.

*Hardness of heart*, &c. The deprecations conclude with a prayer for deliverance from two conditions of mind which are more especially fatal to a high standard of Christian character and life.

### The Obsecrations.

These are prayers for deliverance by virtue of the several acts in our Lord's mediatorial work, from His birth to His ascension, and the gift of the Holy Ghost. The Christian Creed is here turned into a prayer. The whole of our Lord's life was sacrificial and mediatorial. In these petitions the most important acts and events in this sacrificial life are regarded as having, each of them, a saving virtue through which we pray to be delivered. In some of the old Litanies the obsecrations are multiplied to an extravagant degree.

*By the mystery*, &c. Mystery is used here, as often in Holy Scripture, to signify something which man could not have discovered for himself; a secret known only to God, but revealed by Him to man, so far at least as man is capable of understanding it.

*Passion*, 'suffering,' from the Latin 'passio.' Some of the old Litanies reverse the order of the words here and read 'Passion and Cross,' which is more natural. Our Lord's whole life was in many ways one of suffering, but the word is specially applied to what He underwent between the Last Supper and His death upon the Cross.

*In all time*, &c. This last petition is not an obsecration, nor a prayer for deliverance from evil, but rather for support in times of peculiar temptation and trial.

*Tribulation*. The word comes from the Latin 'tribulum,' a kind of sledge studded with teeth used for threshing. So afflictions sent from God, if rightly accepted, become instruments whereby the evil in men is separated from the good, and they become better fitted for the heavenly garner.

*Wealth*, i.e. prosperity in the widest sense, including all temporal blessings. The temptation in tribulation is to be impatient and to complain against God; in wealth, to be too well satisfied with ourselves and this world, and so to forget Him.

### Intercessions and Supplications.

The intercessions are for the Church at large, for the rulers in State and Church, for all people and nations, for persons under various forms of trouble and trial, for mercy upon all men, for the forgiveness and conversion of enemies, persecutors and slanderers. This last petition is peculiar, in the Western Church, to our English Litany.

The supplications are for grace to love and fear God, to obey His commandments, to listen meekly and lovingly to His word, and to bring forth the fruits of the Spirit. The final supplications are (i) for the bestowal and preservation of the fruits of the earth, (ii) for repentance and forgiveness, and for the grace of the Holy Spirit to amend the life.

*Have affiance in Thee.* 'Affiance' is trust, from the Latin *fidere*, to trust. Compare the legal term 'affidavit,' a declaration made on oath.

*The Lords of the Council,* i.e. the Privy Council, consisting of the great officers of State, when the Litany was composed; a far more important and powerful body at that time than it is now.

*To maintain truth.* Religious truth is probably meant here. When the Prayer Book was compiled, one part of the business of magistrates was to punish, by fine or imprisonment, those who did not conform to the national Church.

*To succour,* i.e. 'to help,' literally to hasten to the help of any one, from the Latin *succurrere*, to 'run up to.'

*Kindly fruits,* i.e. 'fruits according to their kind,' those which the earth should naturally produce.

*Ignorances.* We need forgiveness for many ignorances, and sins which are the results of ignorance, because they are often due to our neglect of the means of knowing better.

### Versicles and concluding Prayers.

The old Litanies generally ended with an invocation of the Trinity in the form, 'Lord, have mercy, Christ, have mercy, Lord, have mercy,' followed by the Lord's Prayer.

*O Lamb of God: that takest away.* 'Takest,' not 'hast taken.' The sacrifice of Christ's death cannot be repeated, but the pleading of that sacrifice and the outpouring of the Holy Spirit are continually going on. 'He ever liveth to make intercession for them' (Hebrews vii. 25).

*Grant us Thy peace,* i.e. the peace which Christ only can give. St. John xiv. 27.

*Deal not with us after our sins*, i. e. according to our sins, as they deserve. These Versicles are from Psalm ciii. 10.

*Let us pray.* See note above, p. 48, 2.

*O God, merciful Father*, &c. This prayer is translated, with variations, from the Collect in a Mass to be said 'For tribulation of heart.' Its position here, with the Response, Versicle, and Response which follow, was adopted from the Litany of the Reformer Herman, Archbishop of Cologne.

*That despisest not*, &c.; from Psalm li. 17, 'a broken and contrite heart, O God, Thou wilt not despise.'

*O Lord, arise, help us*, &c.; adapted from Psalms xliv. 26 and lxxix. 9.

*O God, we have heard*, &c.; from Psalm xlv. 1.

The *Gloria* fittingly follows the reference to the noble works accomplished by God in the days of old.

The *Versicles* which follow are taken from the Litany in the Sarum Use for St. Mark's Day, where they are directed to be said if necessary in time of war. They are addressed to Jesus Christ.

*We humbly beseech Thee, O Father*, &c.; taken, with enlargements, from a Collect in the Sarum Breviary, to be used on the memorial of All Saints. Archbishop Cranmer, in the revised Litany of 1544, put six Collects in this place. The present Collect is made up out of the first and fifth of these. The 'Prayer of St. Chrysostom' was the sixth.

*The grace of our Lord Jesus Christ*, &c. This Benediction was placed at the end of the Litany used in the Queen's Chapel in 1558.

## Prayers and Thanksgivings upon several occasions.

BEFORE the compilation of the Prayer Book there were special Masses for Rain, for Fair Weather, and in Time of War, but the Collects in them have little resemblance to these, which may therefore be regarded as original compositions of our Reformers. The first two Prayers, for Rain and for Fair Weather, were placed at the end of the Communion Office in the Prayer Book of 1549.

In 1552 they were transferred to the end of the Litany, and the four Prayers which follow were added to them.

In 1661 all six were removed to their present position, and the corresponding Thanksgivings and other Prayers were added to them.

These Prayers and Thanksgivings are all grounded on the belief that although man may and ought to do all he can to obtain what is good and avert what is evil, yet he cannot of himself secure the one, or prevent or remove the other ; that, after all, good things are God's gifts, and evil things are trials and chastisements sent or permitted by Him. Although man may store the rain-water, he can do nothing to make it fall: although by industry and skill he may assist the productiveness of the earth, he cannot make the sun shine, without which all his labour will be vain. In spite of all efforts to avert it he will sometimes get entangled in war : in spite of all precautions pestilence will sometimes walk its deadly round.

### For Rain. [A.D. 1549.]

*Hast promised*, referring to St. Matthew vi. 33 : 'Seek ye first the kingdom of God, and His righteousness ; and all these things shall be added unto you.'

### For fair Weather. [A.D. 1549.]

*Didst promise*. See Genesis viii. 21 and ix. 11.

*A plague*. See note on this word in Litany, above, p. 62.

### In the time of Dearth and Famine. [A.D. 1552.]

This Collect (with its alternative) and the two following, 'In time of War,' &c., and 'In time of any common Plague,' &c., were composed in

1552, the need being probably suggested by the calamities of the time. There had been a dearth in 1551, followed by a fearful outbreak of 'the sweating sickness,' and in the same year there was great apprehension of war on the Continent.

**In the time of War and Tumults. [A.D. 1552.]**

The words 'and tumults' were added in 1661, in reference probably to all the disturbances during the Great Rebellion.

**In the time of any common Plague or Sickness. [A.D. 1552.]**

*Didst send.* The sentence which follows, down to the words 'and also,' was added in 1661.

*In the wilderness.* See Numbers xvi. 44-50.

*In the time of King David.* See 2 Sam. xxiv.

*Accept of an atonement.* These words were added in 1661. The reference is to the offering of reconciliation made by Aaron, as recorded in Numbers xvi. 47.

**In the Ember Weeks, &c. [A.D. 1661.]**

The Ember Weeks are the weeks in which the Ember Days occur. The Ember Days are the Wednesday, Friday, and Saturday after (1) the First Sunday in Lent, (2) Whitsunday, (3) September 14 (Holy Cross Day), (4) December 13 (the Feast of St. Lucy). These days were settled at the Council of Placentia in 1095.

The periodical recurrence, four times a year, of these days is probably the origin of the name 'Ember,' which represents the Old-English 'ymbren.' The full form of the word is 'ymbryne,' compounded of the Anglo-Saxon 'ymb,' around, and 'ryne,' a running. Hence it signified a running round, circuit, or course.

Although the times of Ordination have always been observed with fasting and prayer, yet the English Prayer Book is the only Ritual book which has special prayers for the Ember Seasons.

The first Collect was composed by Cosin, Bishop of Durham, in 1661.

The second Collect is adapted, with slight alterations, from one in the Ordination Services.

*Who hast purchased to Thyself.* See Acts xx. 28.

*Bishops and Pastors*, i.e. those who, being Bishops, are also Pastors. 'Bishop' signifies 'overseer,' 'Pastor' signifies 'shepherd'; but the latter word at this time was specially applied to Bishops. See the first Collect in the service for Consecration of Bishops: 'Give

grace, we beseech Thee, to all Bishops, the Pastors of Thy Church.' (Comp. 1 Pet. ii. 25.)

*Lay hands*, i.e. ordain. See 1 Tim. v. 22.

*Function*, 'an office,' from the Latin *functor*, to discharge a duty. For observations on the second Collect, and generally on the subject of 'Holy Orders' and Ordination, see notes on the Ordination Services.

#### A Prayer that may be said after any of the former.

This Collect is a translation of one in the Sacramentary of Pope Gregory (A.D. 590). It is found in the oldest Prymers at the end of the Litany, and had a place in Cranmer's Litany of 1544, but was omitted for some unknown reason in the Prayer Book of 1549. It was inserted in 1559.

#### A Prayer for the High Court of Parliament.

The main substance of this Prayer appeared in an 'Order of Fasting' issued in 1625 and 1628, in which it is called a 'Prayer necessary to be used in these dangerous times of war.' It was probably composed by Archbishop Laud. It was inserted here in the Prayer Book by the revisers in 1661.

*Most religious and gracious*, a customary designation of sovereigns. Compare the titles Reverend, Venerable, &c., given to Ecclesiastics. In the Liturgy of St. Basil we read, 'Remember, O Lord, our most pious and faithful Emperors.' Such designations and titles of courtesy, given to all persons who hold some high official position, cannot of course be always applicable to the individual.

#### A Collect or Prayer for all Conditions of men, &c.

This was composed in 1661, probably by Dr. Gunning, Master of St. John's College, Cambridge, afterwards Bishop of Chichester, and then of Ely. There is a tradition that as originally drawn up it was much longer than it is now, and that the omission of petitions which it formerly contained for the king, the royal family, the clergy, &c., was the occasion why the word 'finally' comes in so soon in so short a prayer.

*Saving health*, i.e. salvation. Compare Psalm lxvii. 2: 'That Thy way may be known upon earth, Thy saving health among all nations.'

*Good estate*, i.e. 'good condition,' welfare.

*That all who profess, &c.* Originally these words had special reference to the Nonconformists, who had multiplied during the Commonwealth; but they are applicable to any who may have departed from the right rule of faith, without having actually abandoned Christianity.

*Christ His sake.* The genitive case in old English ended in 'es.' About the end of the 16th century, a notion grew up, and prevailed all through the 17th century, that this ending was a contraction of 'his.' This theory helped to establish the use of 's,' which in its turn helped to perpetuate the theory. The error of the theory may be seen from the fact that 'es' was the genitive ending in feminine nouns as well as masculine, and also that 's' is appended to feminine nouns, as for instance, 'the *Queen's* crown.'

## Thanksgivings.

### A General Thanksgiving. [A.D. 1661.]

CALLED 'general,' as distinguished from the Thanksgivings for particular mercies which follow. It was compiled by Reynolds, Bishop of Norwich, in 1661, the first part being suggested by a Thanksgiving which Queen Elizabeth composed after making one of her progresses through the kingdom, but which was itself probably based upon some ancient form. It passes at the close from a Thanksgiving into a Prayer that gratitude may not only be inwardly felt, but outwardly manifested in a life devoted to the service of God. There is no authority for the repetition of the Thanksgiving by the whole congregation after the minister.

The special Thanksgivings which follow were all composed in 1604, after the Hampton Court Conference (see above, p. 12), in deference to the wishes of the Puritan party, except the 'Thanksgiving for the restoration of Public Peace at Home,' which was added in 1661, and was probably composed by Cosin, Bishop of Durham. The example of special Thanksgivings was first set in the English Prayer Book, and has been followed in the American, in which the number of them is much increased.

## The Collects, Epistles, and Gospels to be used throughout the Year.

In 1549 the title was, 'The Introits, Collects, Epistles and Gospels to be used at the Celebration of the Lord's Supper and Holy Communion through the year, with proper Psalms and Lessons for divers Feasts and Days.'

The *Introit*, from the Latin word 'introire,' to enter, was a Psalm to be sung as an introduction to the Service of Holy Communion, and was placed before the Collect for the day. The Introits were removed in 1552, and the references to the Proper Lessons were placed in the Calendar of Lessons; but an Introit is now frequently sung as the clergy go up to the Sanctuary to begin the Communion Service.

*Collect.* The special name of the short prayer said before the Epistle and Gospel. The Collect is a feature in the Liturgy peculiar to the Western Church, though the idea may have been suggested by the short hymns which were sung at Lauds and Vespers in the Eastern Church, and took their tone from the Gospel of the day, as for example, on Easter Day, 'Thou, O Lord, that didst endure the Cross, and didst abolish death, and didst rise again from the dead, give peace in our life. Thou only, Almighty, Thou, O Christ, who didst raise man by Thy resurrection, vouchsafe that we may with pure hearts hymn and glorify Thee.' We cannot indeed trace the development of the Collect out of these Eastern hymns, but it is worth noting that Leo the Great, Pope A.D. 440-461, who is, according to tradition, the first author of Collects, was a friend of Cassian, an Eastern monk, who founded monasteries near Marseilles, and brought some knowledge of Eastern rites into the Western Church.

The derivation of the name Collect is as doubtful as the origin of the thing itself. Out of many derivations which have been suggested only three seem worth consideration.

1. The Latin word 'Collecta' was used sometimes to signify an assembly for worship. The first prayer in the Mass for the day was specially called the Prayer at the Collecta, and so came to be called itself the Collecta or Collect.

2. It was a custom in the daily offices for the chief minister at the end of the service to 'collect' the prayers of the people; to sum up, that is, and comprise in one short prayer the needs of the worshippers. We seem to have a survival of this practice in those prayers near the end of the Litany and some other offices which are preceded by the invitation 'Let us pray.' Such final and comprehensive prayers may have been called Collects.

3. The teaching of the Epistle and Gospel for the day is *gathered*

up and cast into the form of prayer. This theory does not hold good in every case, and therefore can hardly be the right one, nor is the name Collect limited to that prayer which precedes the Epistle and Gospel.

Whatever may be the origin of the Collect, or of the name, its characteristics are easily defined.

It is a short prayer which most commonly consists of three parts :

1. *The Invocation*, addressed in most cases to God the Father, and often combined with a reference to some divine attribute, or to some event in Revelation, which is made the ground of the petition.

2. *The Petition*, often accompanied by a statement of the benefit expected, if the boon is granted.

3. *The Conclusion*, generally an ascription of honour and glory to God, or an expression of trust in the mediation of Christ, and a declaration of His divine union with the Father and the Holy Spirit.

None who study and use them can fail to recognize the value and the beauty of the Collects in our Prayer Book. 'For 1200 years,' says Alexander Knox, 'they have been as manna in the wilderness to devout spirits, and next to Scripture itself are the clearest standards whereby genuine piety may be discerned.' Lord Macaulay speaks of 'those beautiful Collects which have soothed the griefs of forty generations of Christians.' 'It is the wonderful blending,' says Canon Bright, 'of strength and sweetness in the Collects which has called forth so much love and admiration, and has made them such a bond of union for pious minds of different times and countries.'

It is certainly a comforting and inspiring thought, that in the Collects we are offering up our prayers in the same words which have been on the lips of martyrs and saints from the early ages of the Church. By far the largest number of the Collects in our Prayer Book were in use before the Reformation (though, of course, in a Latin form), and are derived from three ancient Sacramentaries :—

1. The *Leonine*, so named from Pope Leo the Great, A.D. 440-461. Of this a fragment only remains.

2. The *Gelasian*, from Pope Gelasius, A.D. 492-496.

3. The *Gregorian*, from Pope Gregory, A.D. 590-604.

The old Collects which our Reformers retained they translated, some of them very closely and literally, but others so freely as to be little more than paraphrases or adaptations. Most of the Collects for Saints' Days were new compositions, because the old Collects usually contained some reference to the merits or intercessions of the Saints.

The following Table will show most clearly how many of our Collects were drawn from ancient sources, and how many were composed by our Reformers :—

From the Sacramentary of Leo, Pope A.D. 445-461.	From the Sacramentary of Gelasius, Pope A.D. 492-496.	From the Sacramentary of Gregory the Great, Pope A.D. 590-604.	Composed by the Reformers.
3rd Sunday after Easter	4th Sunday in Advent	St. Stephen's Day	A.D. 1549.
5th " "	Holy Innocents	St. John Evangelist	2nd Sunday in Advent
9th " "	Sunday before Easter	Circumcision	Quinquagesima
10th " "	Good Friday (2nd Col- lect and partly the 3rd)	Epiphany	1st Sunday in Lent
12th " "	Easter Day	1st Sunday aft. Epiphany	2nd " after Easter
13th " "	4th Sunday after Easter	2nd " " "	St. Thomas
14th " "	5th " "	3rd " " "	St. Matthias
	Sunday after Ascension	4th " " "	SS. Philip and James
	1st Sunday after Trinity	5th " " "	St. Barnabas
	2nd " " "	Septuagesima	St. John Baptist
	6th " " "	Sexagesima	St. Peter
	7th " " "	2nd Sunday in Lent	St. James
	8th " " "	3rd " " "	St. Matthew
	11th " " "	4th " " "	St. Luke
	15th " " "	5th " " "	SS. Simon and Jude
	16th " " "	Good Friday (1st Col- lect and partly the 3rd)	All Saints
	18th " " "	Ascension Day	A.D. 1552.
	19th " " "	Whitsunday	St. Andrew
	20th " " "	Trinity Sunday	A.D. 1661.
	21st " " "	3rd Sunday after Trinity	3rd Sunday in Advent
		4th " " "	6th Sunday after Epi- phany
		17th " " "	Easter Even
		22nd " " "	
		23rd " " "	
		24th " " "	
		25th " " "	
		Conversion of St. Paul	
		Purification	
		Annunciation	
		St. Mark	
		St. Bartholomew	
		St. Michael and All Angels	

The Collects, Epistles, and Gospels are the chief variable parts of the Holy Communion Service, being adapted to the several seasons into which the Church's year is divided, and to the special Holy Days which occur in it.

The Christian year is marked by two main divisions: (1) from Advent to Trinity, (2) from Trinity to Advent. In *division 1* we commemorate the leading events of our Lord's life on earth, from His Incarnation to His Ascension, together with the coming of the Holy Ghost at Pentecost. 'The object of the Epistles and Gospels during this time is to remind us of the benefit which we receive from God the Father through the mediation and atonement of God the Son, and through the ministration of God the Holy Ghost. Hence this part of the Church's course of teaching is fitly ended with the commemoration of the Blessed Trinity.'

In *division 2* the Epistles and Gospels contain lessons on practical life, set forth in the light of Christ's example.

The arrangement of the Epistles and Gospels in our Prayer Book is nearly the same as in the old Sarum Missal. That Missal followed very closely an order ascribed by tradition to St. Jerome (about A.D. 400), which is undoubtedly of great antiquity, although not actually the work of Jerome.

In the primitive Church the Epistles and Gospels were commonly read from desks or pulpits called ambons, placed near the entrance of the chancel on either side (see Introduction, page 3). The reading of the Gospel was always accompanied by marks of special reverence. The practice of standing when it is read, and saying or singing 'Glory be to Thee, O Lord,' just before it, is a survival of more elaborate ceremonies. In the Scotch Prayer Book of 1637 it is directed that at the close of the Gospel the people shall say, 'Thanks be to Thee, O Lord,' a custom which is followed in some English churches, although not ordered in our Prayer Book.

# First Division of the Christian Year.

## SECTION I.

(A) ADVENT, (B) CHRISTMASTIDE, (C) EPIPHANY.

THE idea upon which the whole course of the Christian seasons rests is that of commemorating before God the leading events in our blessed Lord's life. The order followed corresponds exactly with that in which these events are pleaded in two verses of the Litany, thus :—

*Advent, Christmas, Feast of the Circumcision.*

By the mystery of Thy holy Incarnation ; by Thy holy Nativity and Circumcision.

*The Epiphany* (which in the Early Church was a commemoration of our Lord's Baptism), and *Lent*.

By Thy Baptism, Fasting, and Temptation.

*Passion Week or Holy Week.*

By Thine Agony and bloody Sweat ; by Thy Cross and Passion.

*Good Friday and Easter Eve.*

By Thy precious Death and Burial.

*Easter Day.*

By Thy glorious Resurrection.

*Ascension Day.*

And Ascension.

*Whitsunday.*

And by the coming of the Holy Ghost.

Each great Festival has its days or season of preparation. *Advent* (from the Latin 'adventus,' an arrival) is the preparation for Christmas, as *Lent* is the preparation for Easter. In the Gallican Church a fast of forty days seems to have been originally ordained before Christmas, beginning on St. Martin's Day, Nov. 11 ; but by the time of Gregory the Great, A. D. 590, the observance of four Sundays had become fixed, which has been the rule ever since. The first Sunday in Advent is always that which is nearest to St. Andrew's Day (Nov. 30), whether before or after it.

Advent, as a preparation for the manifestation of Christ, has a double significance ; it speaks of the future as well as of the past, of the second coming of Christ as well as the first. The tone of the

services accordingly is one of joy in preparing for the anniversary of the Saviour's birth, mingled with awe and humiliation in preparing for the coming of the Divine Judge.

(A) ADVENT.

**First Sunday in Advent.**

THE COLLECT, A. D. 1549, refers to both comings, and is clearly based upon the Epistle. It is a prayer that, as the first coming of Christ was in great humility, we may so humble ourselves in the time of this mortal life, by casting away sin, that when He comes in glory to be our Judge we may rise to the life immortal.

THE EPISTLE. An exhortation (1) to love, (2) to purity of life, in consideration of the nearness of Christ's coming. Rom. xiii. 8-14.

THE GOSPEL. The entry of Christ into Jerusalem, followed by the cleansing of the Temple; an act symbolical of all Divine visitations for the purpose of chastisement, but especially of the final coming of Christ, when His Angels shall 'gather out of His kingdom all things that offend, and them which do iniquity.' St. Matt. xxi. 1-13.

**Second Sunday in Advent.**

THE COLLECT, A. D. 1549, is the first verse of the Epistle cast into the form of a prayer.

THE EPISTLE. The testimony of Holy Scripture to the future union of Jew and Gentile through the coming of Christ, the Saviour of both. Rom. xv. 4-13.

*For this cause, &c., see Psalm xviii. 49.*

*Rejoice, ye Gentiles, Deut. xxxii. 43.*

*Praise the Lord, Psalm cxvii. 1.*

*Esaias saith, xi. 10.*

THE GOSPEL. Part of our Lord's discourse, in which the signs of His coming for the overthrow of Jerusalem, and of His final coming to judge the world and deliver His faithful people, are blended together. St. Luke xxi. 25-33.

**Third Sunday in Advent.**

This is one of the Ember Weeks (see above, p. 67), and the general subject of Collect, Epistle, and Gospel is most suitable, being the preparation of Christ's people, by Christ's ministers, for His coming.

THE COLLECT, A. D. 1661. One of three which are addressed direct to our Lord Jesus Christ. It is a prayer that, as John Baptist prepared the way for Christ's first coming, so the clergy, who are the ministers and stewards of His mysteries, may prepare His people for His second coming.

THE EPISTLE. Christ's ministers being answerable to God alone for the discharge of their trust, are not to be judged by their fellow men, nor even entirely by their own conscience. 1 Cor. iv. 1-5.

*I know nothing by myself*, i.e. against myself. So, sometimes, in vulgar English, at the present day, 'I know nothing *by* him.'

THE GOSPEL. (1) John Baptist's messengers sent to enquire if Jesus is the Messiah; (2) the signs of His Messiahship (Isaiah xxxv. 5, 6); (3) our Lord's testimony to the greatness of John the Baptist as His immediate forerunner. St. Matt. xi. 2-10.

#### Fourth Sunday in Advent.

The key-note for this day is joy in the nearness of God : a kind of anticipation of Christmas.

THE COLLECT, derived, with alterations, from the Sacramentary of Gelasius, A. D. 492, is a prayer that God will come amongst us, and by His might and mercy, for the sake of Christ's merits, rescue us from the sins which hinder us in our Christian race.

*Sore let*, i.e. delayed or impeded. 'Let' is an old English word from 'lettan,' to 'make late,' just as 'hinder' is connected with 'hind' in 'behind.'

*Satisfaction*. Christ made an atonement for our sins by His perfect obedience. He did what we could not do—He *satisfied* the requirements of God's law. Compare the words in the consecration prayer in Holy Communion : 'a full, perfect, and sufficient sacrifice, oblation, and *satisfaction*, for the sins of the whole world.'

THE EPISTLE. An exhortation to (1) joy, (2) temperance, (3) trustfulness, because the Lord is at hand. Phil. iv. 4-7.

*Be careful for nothing*, i.e. be not full of care, but turn anxiety into prayer. The Greek word here and in St. Luke x. 41, rendered 'careful,' is the same which in St. Matthew vi. 25 is rendered 'take no thought': in the Revised Version it is rendered in each case 'be not anxious.'

THE GOSPEL. As in the Gospel for the Third Sunday we hear our Lord pronouncing praise on John Baptist, so in this Gospel we hear the Baptist disclaiming any special honour for himself : 'I am not the Christ,' I am not the Prophet (Deut. xviii. 15-18). I am not the Elias foretold (Malachi iv. 5). I am only a voice (Isaiah xl. 3), proclaiming the coming of One greater than myself. St. John i. 19-28.

#### (B) CHRISTMASTIDE.

#### Christmas Day.

The festival of our Lord's birth was not kept in early times on the same day in all parts of the Christian world. In the Eastern Church

it was originally combined with the commemoration of our Lord's Baptism, which was held to have taken place on January 6, and the Armenian Church still keeps the two festivals together on January 6. The 25th of December was appointed for the Christmas festival in the Church of Constantinople about the end of the 4th century, and the example was soon followed by other Churches.

In the Church of England before the Reformation there was a special service on the eve of Christmas Day. Mass was celebrated just after midnight, again at cockcrow, and a third time in the middle of the day. In the Prayer Book of 1549 Collects, Epistles, and Gospels were provided for two celebrations of Holy Communion, early and later. In 1552 the Collect, Epistle, and Gospel for the later celebration only were retained, and they are the same which are now in use.

THE COLLECT, A. D. 1549. The prayer rests upon a double foundation, that as (1) Christ took our nature upon Him, and (2) we consequently have been regenerated through Him and adopted as children of God—this new condition of life may daily be renewed by fresh supplies of the Holy Spirit.

*Being regenerate*, literally 'having been born again.'

'Regeneration' must be carefully distinguished from 'conversion.' The latter signifies the turning round to God of the soul which has been hitherto estranged from Him.

'Regeneration' signifies new birth; the beginning of a new relation to God, that of adopted children, into which we are brought through Christ at the time of our Baptism. This new relationship implies holiness as the natural condition of those who have entered into it, but to maintain this condition the regenerate person needs to be continually renovated by the Holy Spirit: and this is the prayer of the Collect.

THE EPISTLE AND GOSPEL declare the essential Godhead, power, and glory of Christ, who nevertheless condescended to take our nature upon Him, and gave power to those who received Him to become the sons of God. Heb. i. 1-12; St. John i. 1-14.

The quotations in the Epistle from the Old Testament are—

Psalm ii. 7. 'Thou art my Son,' &c.

2 Samuel vii. 14. 'I will be to him a father,' &c.

Psalm xcvi. 7. 'Let all the angels,' &c.

Psalm civ. 4. 'Who maketh his angels spirits,' &c.

Psalm xlv. 6, 7. 'Thy throne, O God,' &c.

Psalm cii. 25-27. 'Thou, Lord, in the beginning,' &c.

**St. Stephen's Day. (Dec. 26.)**

No reason has been found to explain quite satisfactorily why this day and St. John's and the Holy Innocents' should have been placed together, and immediately after Christmas Day. Out of several reasons which have been suggested two only deserve notice.

1. That martyrdom, love, and innocence are magnified as the virtues whereby Christ is especially honoured.

2. That three kinds of martyrdom are typified: (*a*) in will and deed—St. Stephen's; (*b*) in will but not in deed—St. John's, referring to the tradition that he was cast into a cauldron of boiling oil before the Latin gate at Rome, but miraculously delivered from death; (*c*) in deed but not in will—the Innocents'.

In any case, whether so designed or not, the lesson which may be learned from these days is that however great the joy which the Saviour's birth brings, yet the life of His disciples in this world must be, like their Master's, one of suffering.

THE COLLECT, derived from one in the Sacramentary of Gregory, A.D. 590, was shortened in 1549 and expanded to its present form in 1661. Like the Collect for the Third Sunday in Advent, it is addressed to our blessed Lord. It is a prayer for patience in suffering, and for a spirit of mercy and forgiveness towards persecutors.

FOR THE EPISTLE. The record of St. Stephen's death. Acts vii. 55-60.

THE GOSPEL. Our Lord's prediction of the persecution of His disciples. St. Matt. xxiii. 34-39.

PROPER LESSONS. Gen. iv. 1-11. The death of Abel. 2 Chron. xxiv. 15-23. The death of Zechariah. Acts vi. and viii. 1-9. St. Stephen's election, preaching, and burial.

**St. John the Evangelist's Day. (Dec. 27.)**

THE COLLECT is from the Sacramentary of Gregory, A.D. 590, enlarged in 1661. It is a prayer for spiritual light, especially through the teaching of St. John, that the Church of Christ may so walk now in the light of God's truth as to reach at last the light of everlasting life.

THE EPISTLE. St. John's declaration that Christ is the source of all spiritual life, that God is light, and that to be in fellowship with Him and Jesus Christ is incompatible with walking in the dark ways of sin. I John i. 1-10.

THE GOSPEL. The close of St. John's Gospel, where he is described as the disciple whom Jesus loved (concerning whom the belief arose that he should not die), and as the writer of the Gospel. St. John xxi. 19-25.

PROPER LESSONS. Exod. xxxiii. 9-23 and Isa. vi. The revelation of God's glory to Moses and Isaiah. St. John xiii. 23-36 and Rev. i.; the former presenting St. John as the friend admitted to the inner confidence of his Master, Christ, on earth, the latter as the apostle privileged to behold that Master in heavenly glory.

### **Innocents' Day. (Dec. 28.)**

THE COLLECT (from the Sacramentary of Gelasius, A.D. 492, translated closely in 1549 and considerably enlarged in 1661) is a prayer that He who made infants to glorify Himself by their deaths, will destroy vice in us, and so strengthen us that we also may glorify Him by the innocency of our lives and constancy of our faith.

FOR THE EPISTLE. The description in the Book of Revelation of the glory of those saints who had lived pure lives, and in whose mouth was found no guile. Rev. xiv. 1-5.

THE GOSPEL is the narrative in St. Matthew of the slaughter of the Innocents. St. Matt. ii. 13-18.

PROPER LESSONS. Jer. xxxi. 1-18 (quoted in the Gospel). The mourning of Rachel for her lost children shall be comforted by their redemption. Baruch iv. 21-31. God's people (addressed as 'My children') shall be brought through suffering and sorrow to joy and salvation.

The Innocents' Day was in mediaeval times called Childermas Day. There were processions of children on this day which were forbidden in 1540. Black vestments used to be worn in church, and muffled peals were rung to mark it as a day of mourning.

### **Sunday after Christmas Day.**

THE COLLECT. The same as on Christmas Day.

THE EPISTLE. The freedom of the Christian, the adopted child of God, as compared with the bondage of those who lived under the law—the willing service of love as contrasted with the service of constraint and fear. Gal. iv. 1-7.

THE GOSPEL. Joseph's vision of an angel who foretells the birth of Jesus as the fulfilment of the prophecy in Isaiah vii. 14. St. Matt. i. 18-23.

### **The Circumcision of Christ. (Jan. 1.)**

This festival was always observed on the eighth day after Christmas, down to the end of the 6th century, and was called the 'Octave of the Lord.' Originally it was kept rather as a Fast than a Feast, by way of protest against the riotous and immoral festival with which the heathen in the Roman empire celebrated the 1st of January.

THE COLLECT (based on one in the Sacramentary of Gregory, A. D. 590) is a prayer that as Christ obeyed the Jewish law by under-

going the circumcision of the flesh, so the Christian may obey God's will by undergoing, through His help, that circumcision of the Spirit which consists in purification of the heart and control of the bodily appetites.

Thus, whereas the heathen abandoned themselves to licentious festivities on New Year's Day, the Christian festival calls us to sobriety and self-restraint.

THE EPISTLE shows that the blessedness pronounced on those to whom the Lord will not impute (i. e. reckon) sin, does not come on those who are merely descendants of Abraham and have received the outward rite of circumcision, but is bestowed on all who walk in the steps of that faith which Abraham had before (as well as after) he was circumcised. Rom. iv. 8-14.

THE GOSPEL. The adoration of the infant Christ by the Shepherds: His circumcision and the giving of the name 'Jesus.' St. Luke ii. 15-21.

PROPER LESSONS. Gen. xvii. 9-27. The circumcision of Abraham and his household. Deut. x. 12-22. An exhortation to Israel to seek the true 'circumcision of the heart.' Rom. ii. 17-29; Col. ii. 8-18. Contrast between outward and inward circumcision.

### (C) THE EPIPHANY. (Jan. 6.)

**Epiphany** is from a Greek word signifying 'manifestation' or 'showing forth.' A more ancient name for the festival was 'Theophania,' a Greek word signifying 'the showing forth of God.' Originally in the Eastern Church the Epiphany combined the celebration of our Lord's Nativity, His Baptism, and His first miracle in Cana, when He manifested forth His glory. The manifestation to the Wise Men was included later than the other three events, but finally took precedence of them all. The legendary names of the Wise Men were Gaspar, Melchior, and Balthazar. How many they were is not stated in Holy Scripture, but it is an early tradition that they were three (the number being probably suggested by the mention of their three gifts), that they were baptized by St. Thomas, and suffered martyrdom for the faith. The Cathedral Church of Cologne claims to have their relics, and three skulls are exhibited there in a shrine of silver gilt enriched with jewels.

It was a custom in England on this day for the Sovereign to make an offering of gold, frankincense, and myrrh on the altar of the Chapel Royal in St. James's Palace. The king knelt down before the altar, and the Dean of the Chapel received the offering from his hands in a golden bowl which he presented on the altar. The last sovereign who offered in person was George III. Since his time it has been made by some official of the royal household.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, is a prayer that as the Magi were led to Christ by the guiding light which was vouchsafed them, so we, who see Christ now by the eye of faith, may hereafter behold Him in His glory.

*Fruition*, i. e. enjoyment.

THE EPISTLE. St. Paul's declaration of 'the mystery' made known to him, i. e. the design of God, hitherto secret, but now revealed to His Apostles, that 'the Gentiles,' i. e. persons outside the Jewish Church, should freely share in the blessings of the Gospel on equal terms with the Jews. Eph. iii. 1-12.

THE GOSPEL. The visit of the Wise Men or Magi, the name in the East of a caste of men learned in astronomy. St. Matt. ii. 1-12.

PROPER LESSONS. Isaiah lx. The prophecy of a universal kingdom of righteousness. Isaiah xlix. 13-24. The restoration of Israel from captivity, and the bringing in of the Gentiles into the Church. St. Luke iii. 15-23. Our Lord's Baptism when His divinity was manifested. St. John ii. 1-12. The first manifestation of His miraculous power.

#### First Sunday after the Epiphany.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, is a prayer for (1) knowledge of what is right; (2) grace and power to practise it.

THE EPISTLE. The duty of dedicating all our powers to the service of God, which is the real sacrifice acceptable in His sight. Rom. xii. 1-5.

THE GOSPEL. Christ manifested as a perfect example of obedience in childhood, knowing what He ought to do and faithfully doing it, both in His Heavenly Father's house, the Temple at Jerusalem, and in the home of His earthly parents at Nazareth. St. Luke ii. 41-52.

Thus Collect, Epistle, and Gospel are all concerned with the same subjects—right knowledge and right practice.

#### Second Sunday after the Epiphany.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, is a prayer that God, the Supreme Governor of Heaven and Earth, will grant us His peace.

THE EPISTLE. An exhortation to make good use of all the gifts which God has bestowed upon us, and to practise various Christian virtues. Rom. xii. 6-16.

*Mind not high things*, i. e. do not make them your chief thought.

THE GOSPEL. The manifestation of Christ's divine power over nature. His presence at the wedding feast is a special sanction of marriage, and of all innocent festivity and mirth. St. John ii. 1-11.

### Third Sunday after the Epiphany.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, is a prayer that God, in mercy to our weakness, will help and defend us in all our dangers and necessities, spiritual of course as well as bodily.

*Stretch forth Thy right hand*, i.e. 'put forth Thy power.' This figure of speech, though a common one, was perhaps suggested here by the passage in the Gospel for the day, where we read how Jesus 'put forth His hand' and touched the leper whom He healed.

THE EPISTLE is a continuation of the Epistle for the preceding Sunday, dwelling especially on the Christian duty of forbearance. We are to overcome evil with good, and to take a noble revenge upon our enemy by acts of kindness. Rom. xii. 16-21.

*Give place unto wrath*. Either 'make way for the divine displeasure' (let God, 'to whom vengeance belongeth,' execute vengeance), or 'give way to your enemy's wrath' by not resisting it; leave it, as it were, a free space in which it may exhaust itself.

*Heap coals of fire*, &c. From Proverbs xxv. 21, 22, where it probably means 'Thou wilt make his punishment at God's hands more severe.' Here perhaps it means, 'Thou wilt kindle in him a burning sense of shame, and so bring him to a better mind.'

THE GOSPEL. Manifestation of Christ's divine power over bodily disease. St. Matt. viii. 1-13.

### Fourth Sunday after the Epiphany.

THE COLLECT, expanded from one in the Sacramentary of Gregory, A.D. 590, is a prayer that God, knowing our many dangers and our frailty, i.e. our liability to break down under them (compare the word *fragile*), will support us in danger and carry us through temptation.

THE EPISTLE. The duty of submission to lawfully constituted authority (comp. 1 Pet. ii. 11-17) which is ordained of God. Rom. xiii. 1-7. [This duty, however, must of course give way to the higher duty of obeying God, if the power ordained by Him commands that which is directly contrary to His law. See Daniel iii. 16-18, vi. 10; Matt. xxii. 21; Acts iv. 19, v. 29.]

THE GOSPEL. Manifestation of Christ's power over (1) the elements of nature, (2) the spiritual powers of evil. St. Matt. viii. 23-34.

The fifth and sixth Sundays after the Epiphany do not occur unless Easter falls late. There are references in the Gospel for the fifth Sunday, and in the Collect, Epistle, and Gospel for the sixth Sunday, to the manifestation of Christ at His second coming, and so they carry

on the idea of Epiphany, or Manifestation, and are also well fitted to be used, as appointed, on the Sundays before Advent, should there be more than twenty-five Sundays after Trinity. [See Rubric at end of the Gospel for the twenty-fifth Sunday after Trinity.]

### Fifth Sunday after the Epiphany.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, is a prayer that God will keep His Church in His true religion, seeing that it depends entirely upon His grace. As the Collect for last Sunday was a prayer for the protection of the individual, so is this for the protection of the sacred family to which he belongs.

THE EPISTLE. The duties and dispositions which become those who are members of God's household. Coloss. iii. 12-17.

THE GOSPEL. The evil which creeps into the Church through man's neglect and Satan's craft; yet good and bad must co-exist until the Lord, the Righteous Judge, shall sever them at His final coming. St. Matt. xiii. 24-30.

### Sixth Sunday after the Epiphany.

The Collect was composed, and the Epistle and Gospel were selected, in 1661. Before that time the services of the fifth Sunday were repeated on the sixth, if there was one.

THE COLLECT was composed by Cosin, Bishop of Durham, and is one of the most beautiful examples of the more modern kind. It is based upon the Epistle and Gospel, with references to other parts of St. John's First Epistle and Gospel. It consists of

1. A statement of the two purposes for which Christ was manifested—to destroy the works of the devil (1 John iii. 8), and to make us sons of God, &c. (St. John i. 12).

2. A prayer that we may purify ourselves now (1 John iii. 3), so that at His final coming we may be made like unto Him.

The concluding ascription is peculiar, as being a direct address to the Holy Ghost.

THE EPISTLE. The love of God manifested in adopting us as His children; our duty in return, to purify ourselves in preparation for His second coming, and to renounce the devil, whose works Christ came to destroy. 1 John iii. 1-8.

*This hope in Him*, i.e. this hope fixed on God in Christ.

THE GOSPEL. Our Lord's prophetic description of His final Epiphany. St. Matt. xxiv. 23-31.

## SECTION II.

(A) SEPTUAGESIMA, SEXAGESIMA, QUINQUAGESIMA. (B) LENT.  
(C) HOLY WEEK. (D) EASTER.

We now enter on another group of Sundays, of which Easter forms the centre. Septuagesima, Sexagesima, Quinquagesima, signifying in Latin 70th, 60th, 50th, are so called because they are about that number of days before Easter. So the first Sunday in Lent used to be called Quadragesima, or the 40th day. The services for these three Sundays form a kind of connecting link between the festal season of Christmas and the penitential season of Lent. In the Proper Lessons we are taken back to the beginnings of history—the creation of the world, the fall of man, the flood, the covenant with Noah, the call of Abraham, to prepare us for the account of the re-creation and restoration of man through the death, resurrection, and ascension of Jesus Christ. The Epistles and Gospels set forth the necessity of self-discipline on the part of fallen man.

## (A) Septuagesima Sunday.

THE COLLECT, from the Sacramentary of Gregory, A. D. 590, consists of (1) a confession of sin, as deserving punishment; (2) a prayer that we may be delivered by God's goodness. It thus gives the tone of thought and feeling suitable for the approaching season of Lent.

THE EPISTLE. The need of temperance in those who would run the Christian race so as to win the incorruptible crown. I Cor. ix. 24-27.

THE GOSPEL. Parable of the Labourers in the Vineyard, to show that God's blessings are *gifts* bestowed by His mercy, not *earned* by man like wages for so much work; that not the quantity of work done, but the spirit in which it is done—a spirit of repentance and humble trust—is what God values, and will reward. St. Matt. xx. 1-16.

THE PROPER LESSONS direct our minds to the paradise we have lost, and to the paradise which, by God's mercy, we may hope to gain.

*Morning.*

First Lesson, Gen. i-ii. 3. The creation of the world.

Second Lesson, Rev. xxi. 1-8. The vision of the new heavens and the new earth.

*Evening.*

First Lesson, Gen. ii. 4. Eden.

Second Lesson, Rev. xxi. 9-xxii. 5. The vision of the Paradise of God, where there shall be no more curse.

### Sexagesima Sunday.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, consists of (1) a renunciation of self-trust, (2) a prayer that by God's power we may be defended against all adversity.

THE EPISTLE. St. Paul's defence of his Apostolic authority, in which he goes through the catalogue of his sufferings as a minister of Christ. 2 Cor. xi. 19-31.

*Ye suffer fools gladly*, &c.; an ironical expression of wonder that the Corinthians, who professed to be so wise, should allow foolish men to ensnare and insult them. The allusion is to Judaizing teachers.

*Who is offended*, &c.; i. e. Who is made to stumble, without my burning with indignation against the man who puts the stumbling-block in his brother's way?

THE GOSPEL. The Parable of the Sower, showing how the results of the Gospel message vary according as the hearts of those who hear it are hard as the way-side, or shallow as the stony soil, or pre-occupied and distracted as the thorny ground, or deep and true as the good soil. St. Luke viii. 4-15.

#### PROPER LESSONS.

Gen. iii. The fall of man and expulsion from Eden.

Gen. vi. The moral corruption of mankind; or Gen. viii. The deliverance of Noah.

[There are not any Proper Second Lessons for this Sunday.]

### Quinquagesima Sunday.

THE COLLECT, composed in 1549, is a prayer for the supreme virtue of love, and is clearly suggested by the Epistle.

*The very bond*, &c.; probably suggested by Col. iii. 14: 'Above all these things' (literally 'on the top of them') 'put on charity, which is the bond of perfectness.' Love is the mantle which is fastened over the whole suit of Christian graces and so binds them all together.

THE EPISTLE. St. Paul's magnificent description of Christian love. This and the Collect together are a suitable warning that any amount of penitential discipline practised in the coming Lent will be 'nothing worth,' unless animated by a spirit of love. 1 Cor. xiii. 1-13.

THE GOSPEL. Our Lord's prediction, on the way to Jerusalem, of the sufferings and death which awaited Him there. The shadow of the Cross begins to fall upon the services of the Church as we approach Lent. St. Luke xviii. 31-43.

## (B) LENT.

This Fast derives its name from the Anglo-Saxon 'Lencten,' 'the spring,' because it occurs in the spring of the year. It is a season of special preparation for the commemoration of our Lord's sufferings, death, and resurrection.

A fast was observed from very early times immediately before Easter, but the length of it was very various. Originally perhaps it was kept during the forty hours when our Lord's body lay in the grave, in remembrance of His words 'the Bridegroom shall be taken away from them, and then shall they fast in those days.' Writing at the close of the 2nd century Irenæus says, 'some think they are to fast one day, some two, some more; and some measure their day as forty hours of the day and night.' But by the middle of the 3rd century, Origen speaks of forty days being consecrated to fasting before Easter. Various days were excepted from the fast in different Churches; Sundays in all, Thursdays in some, and Saturdays in others. The fast also began on different days in different Churches, but in the pontificate of Pope Gregory II, A.D. 715-731, Wednesday after Quinquagesima was fixed as the first day, and so the season was made exactly of forty days' duration, Sundays being omitted. This period of forty days was probably suggested by the forty days' fast of our Lord in the wilderness, of which the forty days' fasts of Moses on Mount Sinai and Elijah in the desert were considered typical.

If the origin of the Fast was mourning for the death of the Saviour, such mourning would naturally pass into sorrow for the sin which caused His death, and fasting, the sign of sorrow, became also the mark of penitence. Lent thus became a season of penitence outwardly expressed by fasting and other kinds of abstinence from lawful pleasures, as well as by special efforts to break off habits of sin, and by special acts of devotion. In our Church it was once the custom to wear mourning during Lent. The character and degree of fasting and other forms of self-denial must depend partly on climate, partly on the health and circumstances of the individual. Our Church lays down no definite rule, but leaves the matter to each man's conscience. The great end to be kept in view is the subjection of the body to the spirit, and the preparation of heart and mind for the adoration of our Lord on the Cross, and for the due celebration of Easter.

The Collects consist mainly of confessions of sinfulness, and prayers for divine help and pardon. The Epistles and Gospels specially set forth the necessity of self-denial, and hold up the example of our Lord to our imitation.

### Ash Wednesday.

The Latin name was 'Day of Ashes,' and sometimes 'Head of the Fast.' The name 'Day of Ashes' has reference to the primitive ceremonial of presenting penitents to the bishop, who laid his hands upon them, sprinkled them with holy water, put ashes on their heads, and then covered their heads with sackcloth, declaring that as Adam was cast out of paradise, so they for their sins were cast out of the Church. This is the 'godly discipline' referred to in the preface of the Communion Service (see note there). In later times it was the custom to bless the ashes of palms which had been used on the Palm Sunday of the year before, and with them to make the sign of the cross on the foreheads of those who knelt before the priest, while he said 'Remember, O man, that thou art dust, and unto dust shalt thou return.'

The seven penitential Psalms have all been said from time immemorial on Ash Wednesday: the 6th, 32nd, and 38th at Matins; the 51st in the Communion Service; the 102nd, 130th, and 143rd at Evensong.

THE COLLECT, composed in 1549 (although the first part is borrowed from the Collect in the Sarum Missal for the blessing of the ashes), consists of—

1. A declaration that God loves all that He has made and forgives all who are penitent.

2. A prayer that He will make in us new and contrite hearts, so that bemoaning and confessing our sins we may obtain forgiveness.

*Contrite*, literally 'broken all to pieces'; compare 'a broken and contrite heart, O God, shalt Thou not despise,' Ps. li. 17.

*Wretchedness*, the misery arising from sin unforgiven.

FOR THE EPISTLE. The prophet Joel's exhortation to avert national chastisement by fasting and prayer. Joel ii. 12-17.

THE GOSPEL. Our Lord's warning against ostentatious fasting, like that of the Pharisees. St. Matt. vi. 16-21.

#### PROPER LESSONS.

##### *Morning.*

First Lesson, Is. lviii. 1-12. The difference between true and false fasting.

Second Lesson, St. Mark ii. 13-22. The origin of Christian fasting.

##### *Evening.*

First Lesson, Jonah iii. The efficacy of sincere repentance.

Second Lesson, Heb. xii. 3-17. The purpose of God's chastisements.

### First Sunday in Lent.

THE COLLECT, composed in 1549, addressed direct to our Lord Jesus Christ, is a prayer that He who fasted for our sakes will give us grace to use such abstinence that our bodies may be in subjection to the Holy Spirit, and obey the guidance of Christ.

*Godly motions*, i. e. impulses or promptings to good.

THE EPISTLE. A record of the trials through which St. Paul, by the grace of God, was enabled to pass. 2 Cor. vi. 1-10.

THE GOSPEL. The threefold temptation of Christ, the perfect example of 'the flesh being subdued to the Spirit and obeying His godly motions.' St. Matt. iv. 1-11.

The First Lessons appointed for the next five Sundays carry on the course begun at Septuagesima from Genesis and Exodus, tracing the history of Abraham, Isaac, Jacob, Joseph, and the Mission of Moses.

### Second Sunday in Lent.

THE COLLECT, slightly enlarged from the Sacramentary of Gregory, A.D. 590, is an appeal to God, who knows our helplessness, to defend us from bodily and spiritual harm.

THE EPISTLE. A warning against yielding to bodily lusts. 1 Thess. iv. 1-7.

*His vessel*, i. e. his body; so called because it contains the soul.

THE GOSPEL. An illustration of Christ's power to cast out devils. He who cast them out had already vanquished their chief. St. Matt. xv. 21-28.

### Third Sunday in Lent.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, is a prayer that God will regard the longings of His servants for help, and will put forth His divine power to defend them.

THE EPISTLE is an exhortation to (1) love, on the strength of Christ's love for us; (2) purity, avoiding the unfruitful works of darkness, which are unnatural in those who have become children of light. Eph. v. 1-14.

THE GOSPEL records (1) another example of Christ's power over evil spirits; (2) the insinuation of His enemies that He cast out devils through Beelzebub, which our Lord refutes; (3) the illustration of the strong man, i. e. Satan, dislodged from his castle, i. e. the soul of man, by the stronger, i. e. Christ; (4) the necessity of occupying with good the place vacated by an evil spirit, lest the evil should return in sevenfold force. St. Luke xi. 14-28.

### Fourth Sunday in Lent.

This is also called 'Mid-Lent Sunday,' because it occurs in the middle of the season, and sometimes 'Refreshment Sunday,' because more festivity was permitted on it than on any other Sunday in Lent. The 'comfort' referred to in the Collect, the freedom of the spiritual Jerusalem, and of the children of promise mentioned in the Epistle, and the feeding of the 5000 recorded in the Gospel, are all in harmony with this idea of refreshment or relief.

The name 'Mothering Sunday' is said to have come from a custom of visiting the cathedral or mother-church of the diocese on this Sunday, and making offerings at the high altar. It was also customary in some parts of England for young servants to visit their homes on this day, taking a cake for their parents called 'mothering cake.'

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, consists of (1) a confession that we deserve punishment; (2) a prayer that by the comfort of God's grace we may be relieved—literally, 'refreshed.'

THE EPISTLE. The covenants of law and grace contrasted. Gal. iv. 21-31.

THE GOSPEL. The feeding of the 5000, symbolical of the inexhaustible store of spiritual strength and refreshment dispensed by Christ, the Bread of Life, through His Ministers, to multitudes of hungry souls. St. John vi. 1-14.

### Fifth Sunday in Lent.

Commonly called *Passion Sunday*, because on this day there is a reference in the Epistle to our Lord's death, and a record in the Gospel of an attempt upon His life. The whole week is sometimes called Passion Week.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, is a prayer for preservation in body and soul, being little more than an abridged form of the Collect for the Second Sunday.

THE EPISTLE. The perfect sacrifice and mediatorial work of Christ the High Priest. Heb. ix. 11-15.

THE GOSPEL. The rejection of Jesus by the Jews. His assertion of sinlessness, and of eternity, applying to Himself the name 'I AM,' by which God revealed Himself to Moses, as recorded in the First Lesson for the Morning. St. John viii. 46-59.

*Before Abraham was*: literally, 'before he came into being.'

*I am*. This expression denotes timeless existence. 'I was,' would signify simple priority.

## (C) HOLY WEEK.

## Sunday next before Easter.

The first day of the last week in Lent, commonly called the 'Holy Week,' sometimes also 'Passion Week,' and in ancient times the 'Great Week.' St. Chrysostom says that it had this name because great things were done at this time by the Lord. Many, he says, increased their religious exercises of fasting, prayer, and almsgiving during this week. Business was suspended, and prisoners were released.

This Sunday was called *Palm Sunday*, from the ancient custom of blessing and distributing palms on this day in memory of our Lord's entry into Jerusalem, when the people took branches of palm-trees and went forth to meet Him. In the Church of England the ceremony of benediction took place just before the Holy Communion. The account of the Israelites encamping by the palms at Elim was read, Exod. xv. 27-xvi. 10, and the entry of our Lord into Jerusalem, St. John xii. 12-19. Branches of yew or willow, to represent palms, were laid on the altar, and, after being blessed, were carried in procession round the church, with singing of anthems, and were then distributed to the people. This ceremony was dropped in 1549, though the custom of decking churches with sprigs of willow, or carrying them about, survived in some parts of the country almost to the present day. All reference, however, to the event from which the day takes its name disappeared from the services of the Church until the new Lectionary was issued in 1871, when St. Luke xix. 28-48 was appointed as the Second Lesson for the Evensong.

THE COLLECT, from the Sacramentary of Gelasius, A.D. 492, consists of—

1. An invocation, setting forth (a) the love of God in sending His Son to take our nature upon Him and to die for us; (b) the purpose of this—that we should follow His example.

2. A prayer that we may (a) follow the example; (b) share in the Resurrection of Christ.

THE EPISTLE. (1) The voluntary humiliation of Christ, our example for imitation; (2) this humiliation of Christ is the measure of His glory, and of the adoration due from us to Him. Phil. ii. 5-11.

*Thought it not robbery*, &c.; literally, 'deemed not equality with God a thing to be clutched, or clung to, but emptied Himself,' i. e. of His glory, by taking human nature.

THE GOSPEL. In the Gospels and Second Lessons appointed for this

week, we read the details of our Lord's Passion and Crucifixion as recorded by the four Evangelists. St. Matthew, in Second Lesson and Gospel for Palm Sunday; St. Mark, in Gospels for Monday and Tuesday; St. Luke, in Gospels for Wednesday and Thursday; St. John, in Second Lesson and Gospel for Good Friday. This order is as old as the time of Jerome, about A.D. 390. The Sarum Missal directed the narrative of the Passion to be chanted by the choir men, the words of the Jews to be sung by an alto, of our Lord by a bass, of the Evangelist by a tenor. In Bach's Passion Music the parts are assigned somewhat on this principle.

THE FIRST LESSONS for Palm Sunday contain the account of the last plagues of the Egyptians, immediately before the record of the final deliverance of the Israelites and the institution of the Passover, which is read on Easter Day. Exod. ix. and x. or xi.

EPISTLES or PORTIONS OF SCRIPTURE for the EPISTLES read during the week :—

*Monday*, Isa. lxiii. 1-19, a typical description of the loneliness of Christ in His suffering; His sympathy with His people; His final vengeance on His enemies.

*Tuesday*, Isa. l. 5-11, a description of fortitude, obedience, and steadfastness of purpose in suffering, most applicable to Christ.

*Wednesday*, Heb. ix. 16-28. The imperfect sacrifices of the Old Covenant contrasted with the perfect sacrifice of Christ.

*Thursday*, 1 Cor. xi. 17-34. St. Paul's account of the institution of the Lord's Supper on the evening of this day, and of its purpose.

This day is called 'Maundy Thursday,' from the mediaeval English 'Maundee' or 'Maunde,' a command (compare *mandate*), because on this day Jesus gave the 'new commandment' to His disciples to love one another (St. John xiii. 34), and enforced it by the symbolical act of washing their feet. Hence it became a custom for great personages in the Church, Popes, Bishops, and Kings, to wash the feet of a certain number of poor persons on this day, whilst the words a 'new commandment' &c. were sung as an anthem. In England the sovereign used to wash the feet of as many persons as equalled in number the years of his life or of his reign. James II was the last sovereign who performed the ceremony in person, but it was done by the Archbishop of York, as the representative of the sovereign, down to the middle of the last century. The ceremony was accompanied with almsgiving, which still survives. A special service is held in the Chapel Royal, Whitehall, and at intervals in it clothes and money are distributed to poor men and women equal in number to the years of the sovereign's life. A vestige of the custom of feet-washing is trace-

able in the fact that the Bishop who acts as almoner on this occasion, and his assistants, are girded with long towels. In the early Church it was also customary on this day to bathe catechumens preparatory to baptism on Easter Day, to consecrate the anointing oil or chrism, and to reconcile penitents to the Church.

In the new Lectionary, 1871, Proper Lessons were appointed for Monday and Tuesday in this week, which formerly had no Proper Lessons, and the Lessons formerly provided for Wednesday and Thursday were altered.

### Good Friday.

This beautiful name for the death-day of our Redeemer is peculiar to the English Church. In the primitive English Church it was called 'Long Friday,' as it is now in Sweden and Denmark. In other parts of Christendom it was called by various names, as the Day of Preparation, Day of the Lord's Passion, the Pasch (i.e. Passover) of the Cross, as distinguished from Easter Day, which was called the Pasch of the Resurrection. It has always been observed as a day of the deepest humiliation for the sin which was the cause of Christ's death. In our Church, before the Reformation, a cross used to be placed in front of the altar, which was draped in black, and the clergy and people, drawing near with signs of great reverence, prostrated themselves before it, whilst the sentences called 'the Reproaches,' enlarged from Micah vi. 3, 4, were sung. This ceremony, which was called 'Creeping to the Cross,' was abolished in the reign of Edward VI. Before the Reformation it was the custom in our Church, as it still is in the Church of Rome, to consecrate the bread for Holy Communion on Maundy Thursday. This was placed in a chalice of unconsecrated wine on Good Friday, and received in silence, generally by the Priest alone, although in primitive times others received with him. This rite was called the 'Mass of the Presanctified.' The practice was necessarily discontinued in the English Church when the reservation of the Holy Elements was forbidden; and the appointment of a special Epistle and Gospel for Good Friday, in the Reformed Liturgy, is a clear indication that a celebration of Holy Communion was intended. It was certainly customary in the time of Elizabeth and James I.

THE COLLECTS were all in the Sarum Missal. The first is from the Sacramentary of Gregory, the second from the Sacramentary of Gelasius, the third is based on three Collects found in both Sacramentaries.

On the day on which God's supreme act of love towards mankind was manifested, the Church most properly prays for all sorts and conditions of men : in

*Collect I*, that God 'will graciously behold,' i. e. 'mercifully look upon' the members of His family or household, the Church.

*Collect II*, that all members of His Church may be enabled to discharge their duties faithfully.

*Collect III*, that as God is the Divine Father of the whole human race, all who are now outside His Church may one day be brought into it, and be made one fold (more literally 'one flock') under one Shepherd.

*All estates*, i. e. all ranks and conditions.

*Vocation*, i. e. 'calling,' the business or duty to which in the order of God's Providence any one is called.

*Jews, Turks, Infidels, and Heretics*, an exhaustive division of all who are outside the Christian Church.

*Jews*, who believe in God but not in Christ.

*Turks*, i. e. Mohammedans, who believe in God and allow that Jesus was a prophet, but do not call themselves Christians.

*Infidels*, who do not believe in God or in Christ.

*Heretics*, who profess themselves Christians, but have departed from the right faith.

THE EPISTLE is a continuation of the Epistle for Wednesday : the perfection of Christ's sacrifice as contrasted with the sacrifices under the old covenant ; and the effect of it as opening a new way for man to enter into the holiest place, i. e. Heaven. Heb. x. 1-25.

THE GOSPEL, St. John's account of the Crucifixion, ch. xix. 1-37.

PROPER PSALMS.

*Morning.*

Psalm xxii. The sufferings of God's servant in language remarkably like an actual description of crucifixion.

Psalm xl. The superiority of the sacrifice of willing obedience to all others ; quoted in the Epistle.

Psalm liv. The persecution of God's servant by malicious enemies.

*Evening.*

Psalm lxix. The sufferings of God's servant in language singularly applicable to our Lord.

Psalm lxxxviii. Expressions of profound sorrow, applicable to Him who in His darkest hour 'began to be sorrowful and very heavy,' and said, 'My soul is exceeding sorrowful. even unto death.' St. Matt. xxvi. 37, 38.

## PROPER LESSONS.

*Morning.*

First Lesson, Gen. xxii. 1-19. The sacrifice of Isaac typical in several points of the Sacrifice of Christ. (*a*) The willingness of the father in giving him up ; (*b*) the meek submission of the son ; (*c*) the carrying the wood on which he was to be offered ; (*d*) the substitution of the lamb.

Second Lesson, St. John xviii. The examination of our Lord by Caiaphas and Pilate.

*Evening.*

First Lesson, Isa. lii. 13 and liii. The picture of God's servant suffering, yet victorious.

Second Lesson, 1 Pet. ii. Christ presented as an example of innocence patiently enduring injury and indignity, and as the perfect victim who bare our sins in His own body on the tree.

**Easter Even.**

Called in primitive times the Great Sabbath. The day of our Lord's rest in the grave, typical of our own before the Resurrection ; observed as a day of fasting, being one of the days on which the Bridegroom was taken away from His disciples (St. Mark ii. 20). To them it was the darkest time, immediately preceding the joyful dawn of the Resurrection. Since then, although observed as a fast, it has been relieved by the light of Easter joy which is known to be near at hand. In the early Church it was one of the chief days for Baptism. The Vigil was kept to the dawn of Easter Day with a service of song and prayer, the churches being brilliantly lighted, in token of the illumination of the world by the rising of Christ, the Sun of Righteousness. In the mediæval Church of England the paschal candles and incense were blessed on this day. The old Collect was omitted in 1549, probably because it had been connected with this service, and no other was provided until 1661, when the present Collect was composed, being based on one written for the Scotch Liturgy in 1637, probably by Laud.

THE COLLECT consists of (1) a statement of our being baptized into the death of Christ ; see Romans vi. 5 ; (2) a prayer that by mortifying, i. e. putting to death, our corrupt affections, i. e. our evil lusts, we may be buried with Christ and rise to a joyful resurrection. Col. iii. 3.

THE EPISTLE. A mysterious passage concerning our Lord's preaching to spirits in prison, understood by the Reformers to refer to the descent of our Lord's soul into Paradise or Hades, the resting-place of departed souls between death and resurrection. 1 Pet. iii. 17-22.

*He preached*, literally 'proclaimed,' i. e. announced the good tidings of salvation.

*To the spirits in prison*; 'in prison' probably means 'in God's safe keeping.'

THE GOSPEL. The burial of our Lord's body, the sealing of the stone, and the setting the guard of Roman soldiers. St. Matt. xxvii. 57-66.

#### PROPER LESSONS.

##### *Morning.*

First Lesson, Zech. ix. A prediction of the coming of the Great King, and the deliverance and joy of God's people.

Second Lesson, St. Luke xxiii. 50-56. The burial of our Lord's body.

##### *Evening.*

First Lesson, Hosea v. 8-vi. 4. God's judgment on Israel for sin; their future restoration, typical of the resurrection of Christians through Christ.

Second Lesson, Rom. vi. 1-14. The spiritual death and burial of the Christian in Baptism and his resurrection unto newness of life.

### (D) EASTER.

#### Easter Day.

As the Resurrection of Christ is the keystone of the Christian Creed, so that, as St. Paul says, 'if Christ be not raised our faith is vain' (1 Cor. xv. 17), so the day on which this stupendous event is celebrated ranks above all other festivals. It was called by the old Fathers the Great Lord's Day, the Feast of Feasts, the Queen of Festivals, but the ordinary name in the early Church was 'Pascha,' from the Hebrew 'Pesach,' Passover, because our Lord, the true Paschal Lamb, was sacrificed at the time of the Passover Feast; and the name included Good Friday, which was called the 'Pasch of the Cross,' as Easter Day was called the 'Pasch of the Resurrection.' It still survives in the French 'Paques,' and in the term '*pasch* eggs' (corrupted into 'Paste' or 'Pace eggs'), which children play with in the North of England. The word *Easter* is derived from 'Eostre,' the name of a Saxon goddess whose festival was celebrated in the spring, and after whom April was called 'Eostur monath.' *Eostre*, like *East*, comes from a root signifying 'to shine,' and the name was not unfittingly transferred to that sacred season which was the spring-tide of fresh hope, light, and joy to the world. Other old English names for this festival were the 'Uprising' and 'Again-rising' of

our Lord. Of course the first day of the week was from the earliest times a kind of weekly festival commemorative of the Resurrection, and, as such, gradually displaced the observance of the Sabbath or seventh day, which was also for a time observed by Christians as a sacred day, especially in Churches of Jewish origin. And now we may say that the light of Easter seems to be shed on all other Sundays in the year.

‘Sundays by thee more glorious break,  
An Easter Day in every week.’

The time of keeping Easter varied in different parts of the Church in early times. The Asiatic Churches, following the lead of the Church of Ephesus, and as it was said the practice of St. John, originally reckoned the beginning of their Easter Festival from the fourteenth day of the moon, on which the Jews killed their Passover, whatever day of the week it might be. The Western Churches, on the other hand, kept their Easter on the first day of the week next after the Passover. The Council of Nicaea, A. D. 325, ruled that it should always be on a Sunday, and further, that if the fourteenth day of the moon was a Sunday, Easter should be deferred to the Sunday after; also that Easter Day should always follow the equinox, which, by the Alexandrine reckoning, was placed on March 21. The Roman Church, however, did not adopt the Alexandrine reckoning till A. D. 527, and the British and Gallican Churches followed the old Roman reckoning (which placed the equinox on March 18) for some time longer. The old British Church also kept Easter Day on the fourteenth day of the moon if it happened to be a Sunday, and some parts of the early English Church for a time followed its example. This practice was contrary to the rule laid down at Nicaea, as well as to the usage of the Roman Church, and led to great disputes, until about the beginning of the 8th century the Roman usage was finally accepted everywhere.

**THE EASTER ANTHEM.** In the Prayer Book of 1549 the second and third of these passages from Holy Scripture were directed to be ‘solemnly sung or said afore Matins.’ They were followed by these two versicles,

*Priest.* ‘Shew forth to all nations the glory of God.’

*People.* ‘And among all people His wonderful works’;  
and by the beautiful Collect,

‘O God, who for our redemption didst give Thine only-begotten Son to the death of the Cross; and by His glorious resurrection hast delivered us from the power of our enemy; grant us so to die daily

from sin that we may evermore live with Him in the joy of His resurrection; through the same Christ our Lord.

In 1552 the Versicles and Collect were omitted, and the Anthem was directed to be sung instead of the Venite.

In 1661 the passage 'Christ our Passover,' &c. was prefixed to the others.

In 1549 a Collect, Epistle, and Gospel were appointed for two celebrations of Holy Communion.

The Collect for the First Communion was the same which we now use, and was also said on Easter Monday.

The Collect for the Second Communion was also said on Easter Tuesday and on the Sunday after Easter, and is the same which is now said on that Sunday.

THE COLLECT, from the Sacramentary of Gelasius, A. D. 492, consists of (1) a declaration that Christ by His resurrection has overcome death; (2) a prayer that as God by His grace puts good desires into our minds, so He will help us to bring them to good effect.

*Grace preventing us*, i. e. 'going before us': one may go before another either to help or to hinder him. God's 'preventing' or 'prevenient' grace of course means the former. Compare the Collect at the end of the Communion Service: '*Prevent* us, O Lord, with Thy most gracious favour, and further us with Thy continual help.'

THE EPISTLE. An exhortation to Christians to die with Christ to sin, continually mortifying their evil and corrupt affections, and to rise with Him to righteousness, setting their affections on things above, where Christ now is. Coloss. iii. 1-7.

THE GOSPEL. St. John's account of the Resurrection, ch. xx. 1-10.

PROPER PSALMS.

*Morning.*

Psalm ii. The powerlessness of God's enemies against His anointed Son; applied to Christ by the Apostles, Acts iii. 24.

Psalm lvii. The deliverance of God's servant from his enemies; applicable to the deliverance of Christ, and of the Christian through Him, from death and the grave.

Psalm cxi. A song of thanksgiving for the marvellous work wrought by God for His people.

*Evening.*

Psalms cxiii, cxiv, cxviii. These formed part of the great Hallel or Hymn of Praise sung in the Temple service at the Passover. It was perhaps the hymn sung by Christ and His Apostles after the Last Supper. St. Mark xiv. 26.

## PROPER LESSONS.

*Morning.*

First Lesson, Exod. xii. 1-28. The institution of the Passover.

Second Lesson, Rev. i. 10-18. The vision of the risen Christ in glory.

*Evening.*

First Lesson, Exod. xii. 29-51. The death of the firstborn and the departure of the Israelites; *or* Exod. xiv, the passage of the Red Sea.

Second Lesson, St. John xx. 11-18. The appearance of the risen Christ to Mary Magdalene; *or* Rev. v, the vision of the Lamb which was slain opening the sealed book of mystery, and receiving adoration from the four living creatures and the twenty-four elders.

**Monday and Tuesday in Easter Week.**

All the great Christian Festivals, like the Jewish Festivals, were extended in early times, generally for seven days.

The Sacramentary of Gelasius had a service for every day in Easter Week, and so had the Sarum Missal. This use was not universal, but some days were everywhere observed as a continuation of the Festival. It is as if the thoughts and feelings which it inspired could not be confined to one day but must overflow into others, and as if the light of the great day shone like an after-glow upon those which directly follow it.

**Monday.**

THE COLLECT is the same as for Easter Day.

FOR THE EPISTLE. St. Peter's witness to the Resurrection, and his declaration that the benefits of it will be extended to all without respect of persons. Acts x. 34-43.

THE GOSPEL. The appearance of the risen Lord to the two disciples on the way to Emmaus. St. Luke xxiv. 13-35.

## PROPER LESSONS.

*Morning.*

First Lesson, Exod. xv. 1-21. Moses' song of thanksgiving after the passage of the Red Sea.

Second Lesson, St. Luke xxiv. 1-12. The holy women at the sepulchre.

*Evening.*

First Lesson, Cant. ii. 10-16. The joyful restoration of Christ

to His Church, represented by the image of the Bridegroom inviting the Bride to rise up and come, for the winter is past. Second Lesson, St. Matt. xxviii. 1-9. The holy women at the sepulchre.

### Tuesday.

THE COLLECT, the same as on Easter Day.

FOR THE EPISTLE. The close of St. Paul's speech at Antioch, where he speaks of the death and resurrection of Christ. Acts xiii. 26-41.

THE GOSPEL. Our Lord's appearance to the Apostles on the evening of Easter Day. St. Luke xxiv. 36-48.

#### PROPER LESSONS.

##### *Morning.*

First Lesson, 2 Kings xiii. 14-21. The account of the dead man brought to life by touching the bones of Elisha.

Second Lesson, St. John xxi. 1-14. Our Lord's appearance to His disciples on the shore of Galilee.

##### *Evening.*

First Lesson, Ezek. xxxvii. 1-14. The prophet's vision of the valley full of dry bones, which, by the breath of God, were reanimated, and stood up 'an exceeding great army.'

Second Lesson, St. John xxi. 15-24. The threefold question put by our Lord to St. Peter, and the pastoral charge given to him.

### First Sunday after Easter.

In the services for the Sundays after Easter there is partly a looking back to the Resurrection, partly a looking forward to the Ascension, and to the gift of the Holy Ghost at Whitsuntide.

The first Sunday was in olden times called 'Dominica in albis,' i. e. the 'Sunday in albs' or 'white garments,' because on this day those who had been baptized on Easter Eve wore their 'chrisoms' or white robes for the last time, after which they were reverently laid up in the church. It was also called 'Low Sunday,' either by contrast to the high festival of Easter Day, or, as some think, by a corruption from 'Laud Sunday,' 'laudes,' i. e. praises, being the first word of the sequence for the day. In the Greek Church it was also called 'New Sunday,' with reference to the new life on which the newly baptized were entering.

THE COLLECT was composed in 1549. It was then used at the Second Communion on Easter Day, as well as on Easter Tuesday and on this day. It consists of—

1. A declaration that God gave His Son to die for our sins, and to rise again for our justification, i. e. to prove that our justification or redemption had already been accomplished by His death.

2. A prayer that our risen life may be one of sincerity and truth, the leaven of malice and wickedness being put away. (See 1 Cor. v. 8.)

THE EPISTLE, probably with reference to the newly baptized, sets forth the obligation of those who have been born of God to overcome the world through faith. 1 John v. 4-12.

THE GOSPEL. The appearance of the risen Christ to the ten Apostles (Thomas being absent); the promise of peace, of a divine commission, and of authority to remit and retain sins. St. John xx. 19-23.

### Second Sunday after Easter.

The services recall us from the joys of Easter to the atoning sacrifice of Christ, for which we are to be thankful, and to His example, which we are to follow.

THE COLLECT, composed in 1549, is based upon the Epistle, and consists of—

1. A declaration that God gave His Son to be (a) a sacrifice for sin, (b) an example of holy life.

2. A prayer that we may be thankful for the priceless benefit of His sacrifice, and do our best to follow the example of His life.

*Endeavour ourselves*, i. e. use our best endeavours. The pronoun 'ourselves' is here dependent on the verb 'endeavour,' as often in the English of this period. (See preface to Confirmation Service.)

THE EPISTLE. An exhortation to servants to endure undeserved sufferings patiently, after the example of Christ, who is not only our example but also our atonement, and the Shepherd and Bishop of our souls. 1 Pet. ii. 19-25.

THE GOSPEL. Our Lord's description of Himself as the Good Shepherd, which harmonizes very well with the last words of the Epistle. St. John x. 11-16.

### Third Sunday after Easter.

The Collect and Epistle seem specially designed for the newly baptized.

THE COLLECT, from the Sacramentary of Gelasius, consists of—

1. A declaration that the light of God's truth is intended to guide those who are in error into the way of righteousness.

2. A prayer that those who have become members of Christ's Church may 'eschew,' i. e. 'avoid,' things contrary to their profession

(made at Baptism), and follow such things as are 'agreeable to,' i. e. 'in agreement with,' it.

THE EPISTLE. An exhortation to personal purity, and an instruction on the duties of Christians as good citizens. The passage was probably selected for the benefit of the newly baptized. 1 Pet. ii. 11-17.

THE GOSPEL for this Sunday and the Gospels for the two following Sundays are preparatory for Ascension and Whitsuntide, being all selected from St. John xvi, forming part of our Lord's long discourse to His disciples in which, on the eve of His death, He predicted His departure from them in the body, His return for a little while (at the time of His Resurrection), and His abiding presence with His Church through the Holy Spirit. St. John xvi. 16-22.

#### Fourth Sunday after Easter.

THE COLLECT, from the Sacramentary of Gelasius, A. D. 492, and the Sarum Missal, but slightly altered in 1661, consists of—

1. A declaration that God alone can order, i. e. set in order or control, the unruly wills and desires of sinful men.

2. A prayer that we may so love what God commands, and desire what He promises, that our affections may not be swayed hither and thither by the fluctuating circumstances of this world, but be fixed where true joys are to be found, i. e. on the place to which Christ has gone. Compare the Collect for Ascension Day.

THE EPISTLE looks forward to Whitsuntide, reminding us how every good and perfect gift is from above. St. James i. 17-21.

THE GOSPEL. Our Lord's promise of the Comforter and description of His office. St. John xvi. 5-14.

#### Fifth Sunday after Easter.

Called also Rogation Sunday. See below on the Rogation Days.

THE COLLECT, from the Sacramentary of Gelasius, A. D. 492, and the Sarum Missal, consists of—

1. A declaration that all good things come from God.

2. A prayer that He will (*a*) inspire us with good thoughts, (*b*) guide us to perform good deeds. Compare the Collects for First Sunday after Epiphany, Easter Day, and Ninth Sunday after Trinity.

THE EPISTLE, continued from that of the previous Sunday—the necessity of right doing following upon right hearing; pure religion defined as consisting in active kindness to others, combined with personal purity. St. James i. 22-27.

THE GOSPEL, continued (with the omission of one sentence) from the Gospel for the Third Sunday. It contains (1) a command from

our Lord to pray to God the Father through Him ; (2) a declaration that truths hitherto only darkly revealed to the disciples in the form of parables should be made plain to them ; (3) a prediction that He should shortly return to the Father ; that they should desert Him for a time, but that finally they should have peace and joy through Him who had already overcome the world. St. John xvi. 23-33.

### SECTION III.

#### ASCENSIONTIDE. ROGATION DAYS.

Monday, Tuesday, and Wednesday before Ascension Day are called Rogation Days, i.e. Praying Days<sup>1</sup>, from the Latin 'rogare,' to ask. A Collect, Epistle, and Gospel were provided in the Sarum Missal, but these were omitted in 1549, although a Homily in three parts was supplied, and an 'exhortation to be spoken in such parishes where they use their perambulations in Rogation Week, for the oversight of the bounds and limits of their towns.' This walking round and survey of boundaries became the only survival as time went on of the old processions for prayer. In one of Queen Elizabeth's injunctions, 1559, it was directed that once in the year at the time accustomed 'the people, with the Curate and substantial men of the parish,' should 'walk about their parishes, and at their return to the Church make their common prayer'; also, that 'at certain convenient places in their perambulations the Curate should admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of His fruits upon the face of the earth, with the saying of the 104th Psalm . . . , at which time also he shall inculcate these or such sentences, "Cursed be he which translateth the bounds and doles of his neighbour": or such order of prayers as shall be hereafter appointed.' No other order ever was appointed, although the subject was considered in 1661 and in 1689, and on each occasion admirable Collects were composed.

#### Ascension Day.

The fortieth day after Easter, sometimes called Holy Thursday. This Festival cannot be certainly traced back earlier than the 4th century, but the references to it in St. Chrysostom, St. Augustine, and other writers of that age, imply that it had been established a long time. St. Augustine indeed speaks of it as instituted by the Apostles, and places it in the same rank with Good Friday, Easter Day, and

<sup>1</sup> For the origin of these days see p. 58.

Whitsunday. It is clear that this was also the intention of our Reformers, as they appointed special Psalms and Lessons for the day, and a Proper Preface in the Holy Communion Office.

This Festival completes the cycle of Holy Seasons, in which the several stages of our blessed Redeemer's work on earth are commemorated, and in which He is presented to our gaze as perfect Man and perfect God. He now returns to the heavenly world whence He came, and to the glory of which, for a time and for a purpose, He emptied Himself. (See Philipp. ii. 7, Revised Version.)

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, and the Sarum Missal, is a prayer that as Christ has ascended into the heavens, so we may ascend with Him in heart and mind. (Compare Collect for Fourth Sunday after Easter.)

FOR THE EPISTLE. The account in Acts i. of the Ascension, and of our Lord's discourse before it with His Apostles. vv. 1-11.

THE GOSPEL. St. Mark's account of our Lord's commission to the Apostles to preach His Gospel, and of the power to work miracles in His name which would be conferred on those who believed. A brief statement that the Apostles after the Ascension acted on this commission, and were supported by the Divine co-operation. Ch. xvi. 14-20.

PROPER PSALMS.

*Morning.*

Psalm viii. The condescension of God in exalting so weak a creature as man, the crowning proof of which was the Ascension of Christ, who carried the human nature up into heaven.

Psalm xv. Probably composed to celebrate the bringing of the ark from the house of Obed-edom to Jerusalem. It describes the character proper to those who would dwell in God's tabernacle and abide in His holy hill, a character perfectly fulfilled in Jesus Christ alone.

Psalm xxi. A song of thanksgiving for some great victory of the King of Israel, in words singularly applicable to Christ. (See especially vv. 4, 5.)

*Evening.*

Psalm xxiv. Very like Psalm xv, and probably composed on the same occasion. The gates of heaven are called upon to receive the King crowned with glory and honour.

Psalm xlvii. A thanksgiving for the triumphs of Israel over the heathen, applicable to the spiritual triumphs of Christ's Church over heathen religions.

Psalm cviii. Victories (probably of David) ascribed entirely to the power of God—a warning to the Church to seek for all

her strength and all her hopes of conquest in Him who is 'above the heavens, and His glory above all the earth.'

PROPER LESSONS.

*Morning.*

First Lesson, Dan. vii. 9-14. The vision of the exaltation of the 'Son of Man'; applied by our Lord to Himself—St. Matt. xxvi. 64.

Second Lesson, St. Luke xxiv. 44-52. Record of the Ascension.

*Evening.*

First Lesson, 2 Kings ii. 1-15. The translation of Elijah, typical of the Ascension of Christ; and the double portion of his master's spirit claimed by Elisha (the portion of the elder son), typical of the gift of the Holy Spirit bestowed on the Church of Christ, the household of God.

Second Lesson, Heb. iv. The rest remaining for the people of God in heaven through their Great High Priest, who has already entered therein.

**Sunday after Ascension Day.**

Formerly called 'Expectation Sunday,' all the ten days between Ascension Day and Whitsunday being days of expectation or patient waiting for the promised gift of the Holy Ghost.

THE COLLECT. Expanded in 1549 from an antiphon in the Sarum Breviary for Vespers on Ascension Day. The original was addressed to our Lord Himself, and with reference to His promise in St. John xiv. 18 such an invitation was very fitting and forcible. The antiphon was one of the prayers said by the Venerable Bede in his last illness at Jarrow (he died on Ascension Day, A.D. 735), and when he came to the words 'leave us not comfortless,' we are told 'he wept much.' The prayer is that God will send us His Holy Spirit to comfort us here after the departure of Christ in the body, and exalt us finally to the place where Christ has gone.

*Comfortless*, literally orphans, bereaved or desolate (see St. John xiv. 18, Revised Version). Christ departed in the body, but came again in the person of the Holy Ghost.

THE EPISTLE reminds us of the coming end, and directs us to use the gift bestowed upon us as good stewards of the manifold grace of God. 1 Pet. iv. 7-11.

THE GOSPEL. Our Lord's promise of the Comforter, combined with a warning to the Apostles of the trials and persecutions which they would have to undergo as witnesses to Jesus Christ. St. John xv. 26-xvi. 4.

## SECTION IV.

## WHITSUNTIDE.

## Whitsunday.

This festival is the Christian Pentecost, as Easter is the Christian Passover. It has been observed from the earliest times in the Christian Church to commemorate the gift of the Holy Ghost to the disciples on the day of Pentecost.

*Pentecost* is from a Greek word signifying 'fiftieth.' The feast of Pentecost, held on the fiftieth day from the morrow of the Sabbath after the Passover, was a festival of thanksgiving for the first-fruits of harvest, and also, it is said, for the gift of the law from Mount Sinai. On the Christian feast of Pentecost we celebrate the admission of the first converts into the Church of Christ, the ingathering of the first-fruits of the spiritual harvest, and the gift of the new law of the Spirit.

Various derivations of the name Whitsunday have been suggested, and it has been spelt in different ways accordingly, as follows:—

1. *Whit Sunday*, or Whitsunday, i. e. White Sunday, from the white garments, the chrisoms, worn by the newly baptized on this day.
2. *Wyt* or *Wit Sunday*, from 'wit,' old English for wisdom, because of the gifts of spiritual wisdom bestowed as on this day.
3. *Whitsun Day*, through the German Pfingsten Tag (fiftieth day), which is supposed somehow to have become converted into Whitsun Day; but there is no explanation how this could have taken place, and indeed it seems almost impossible.

The first derivation is almost certainly the true one, as it is supported by the most ancient examples of spelling, and also by the form of the word in Icelandic and other Scandinavian tongues. In northern regions, on account of the cold, Whitsunday was preferred to Easter for baptism.

The first Book of Common Prayer, A.D. 1549, was directed to be used on Whitsunday of that year, June 9, no doubt as an expression of prayerful trust that the Holy Spirit had assisted the compilers in their work and would bless the result of their labours.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, and the Sarum Missal, consists of—

1. A commemoration of the gift of the Holy Spirit.
2. A prayer that God by the same Spirit will grant us (*a*) a right judgment, (*b*) joy in His holy comfort; illumination of the mind and conscience, and refreshment of the soul.

FOR THE EPISTLE. The descent of the Holy Ghost on the day of Pentecost. Acts ii. 1-11.

THE GOSPEL. Our Lord's promise of the Comforter. St. John xiv. 15-31.

PROPER PSALMS.

*Morning.*

Psalm xlviii. The praise of Jerusalem, the City of the Great King, applicable to the Church of Christ, founded as on this day to be a glory and praise in the earth.

Psalm lxviii. A prediction of the extension of the kingdom of Israel, figurative of the enlargement of the Christian Church.

*Evening.*

Psalm civ. A hymn of praise to the Divine Creator as the Author of all life, suitable for the day when the Church of Christ was called into being, new light was shed upon the world, and new moral strength infused into human nature by the coming of the Holy Ghost, the Lord, the Giver of Life.

Psalm cxlv. A song of thanksgiving to God for His marvellous acts of mercy and power, of which the event of Whitsunday is to be regarded as a most signal example.

PROPER LESSONS.

*Morning.*

First Lesson, Deut. xvi. 1-17. The institution of the Feast of Pentecost.

Second Lesson, Rom. viii. 1-17. The effect of the law of the Spirit of life in setting us free from the law of sin and death.

*Evening.*

First Lesson, Is. xi. The outpouring of the Holy Spirit on Jew and Gentile; *or* Ezek. xxxvi. 25-38.

Second Lesson, Gal. v. 16-25. The fruits of the Spirit as contrasted with the works of the flesh; *or* Acts xviii. 24-xix. 20, the conversion of Apollos and the outpouring of the Holy Spirit on the converts at Ephesus.

**Monday in Whitsun-Week.**

FOR THE EPISTLE. The descent of the Holy Spirit on the household of Cornelius. Acts x. 34-48.

THE GOSPEL. Life brought into the world by Christ. A warning to the newly baptized (called in primitive time 'the enlightened' or 'illuminated') to love the light and come to it. St. John iii. 16-21.

## PROPER LESSONS.

*Morning.*

First Lesson, Gen. xi. 1-9. The confusion of tongues, a contrast to the gift of tongues at Whitsuntide.

Second Lesson, 1 Cor. xii. 1-13. The variety of gifts proceeding from the same Spirit.

*Evening.*

First Lesson, Numb. xi. 16-30. The appointment of the seventy elders, and the bestowal of the Holy Spirit on them.

Second Lesson, 1 Cor. xii. 27 and xiii. The way of charity more excellent than 'the best gifts.'

**Tuesday in Whitsun-Week.**

FOR THE EPISTLE. The Confirmation of the newly baptized converts in Samaria. In the primitive Church the rite of Confirmation was administered almost immediately after the Sacrament of Baptism, and the Epistle may have been selected as suitable for the newly confirmed. Acts viii. 14-17.

THE GOSPEL. True and false shepherds;—selected doubtless with reference to the coming ordination. St. John x. 1-10.

The Epistles and Gospels for these two days were selected with reference partly to baptism administered on Whitsunday, partly to the ordination of candidates to take place on the following Sunday.

## PROPER LESSONS.

*Morning.*

First Lesson, Joel ii. 21-31. The promise of the restoration of God's favour to Israel, and of the outpouring of His Spirit on all flesh, quoted by St. Peter, Acts ii. 17, &c., on the day of Pentecost.

Second Lesson, 1 Thess. v. 12-23. A warning not to quench the Spirit nor despise prophesyings.

*Evening.*

First Lesson, Micah iv. 1-7. A prophecy of the diffusion of God's Church from Jerusalem as the centre of His worship; comp. Acts i. 8.

Second Lesson, 1 John iv. 1-13. A warning to try prophets by the only real test—belief in the Incarnation.

### Trinity Sunday.

The Sunday after Whitsunday is kept in the Eastern Church as a Festival of All Martyrs, but in the Western it has long been observed in honour of the Holy Trinity. Thomas Becket, who was consecrated Archbishop of Canterbury on this day, 1162, is said to have been the first who ordained the observance of the day as a regular festival in England. Its general observance was ordered by Pope John XXII in 1324, but it is noticeable that in the Sarum Use the succeeding Sundays are all named after Trinity, whereas in the Greek and Roman Churches they are called 'after Pentecost.'

This day is a fitting conclusion to the whole series of Great Festivals. In them we have commemorated the Birth, Passion, Death, Resurrection, and Ascension of the Divine Son whom the Father sent to be the Saviour of the world, and the gift of the Holy Spirit. On this festival we adore the Three Persons in one Godhead, as equal in majesty and power, and equally concerned in our redemption.

THE COLLECT. From the Sacramentary of Gregory, A.D. 590; which proves that the day had then been appropriated to a commemoration of the doctrine of the Holy Trinity, although not called by its present name. In like manner, the Epistle and Gospel are the same which were appointed in the Lectionary of Jerome. The Collect consists of—

1. A declaration that by the grace of God we are enabled to believe in the doctrine of the Trinity in Unity.

2. A prayer that we may be kept steadfast in this faith, and be evermore defended against all adversity.

Up to A.D. 1661 the latter part of the Collect was a more exact translation from the original Latin, and the Prayer was 'That through the steadfastness of this faith we may evermore be defended,' &c. The alteration is not an improvement, and it is difficult to see why it was made.

*In the power of the Divine Majesty*, i.e., probably, 'as manifested in the power.'

FOR THE EPISTLE. St. John's vision of the Deity in glory. The 'four beasts,' more properly 'four living beings,' may be symbolical of four different kinds of created life. See Ezek. i. 5-14. The twenty-four elders may symbolize the whole Church of God under the old and new Covenant—the twelve Patriarchs and the twelve Apostles. The thrice repeated salutation 'Holy' is interpreted as significant of the Trinity. Rev. iv. 1-11.

THE GOSPEL. A comparison of mysteries in the natural and

spiritual world. However certain a fact may be, yet the manner in which and the means by which it is brought about cannot always be apprehended by man. St. John iii. 1-15.

There are not any Proper Psalms for Trinity Sunday.

PROPER LESSONS.

*Morning.*

First Lesson, Is. vi. 1-10. The vision of Isaiah in which he heard the Seraphim crying, 'Holy, holy, holy,' and the voice of God saying, 'Whom shall I send, and who will go for *us*?'

Second Lesson, Rev. i. 1-8. God revealed as the Eternal One, the first and the last.

*Alpha* the first letter, *Omega* the last letter, in the Greek alphabet.

*Evening.*

First Lesson, Gen. xviii. The appearance of the three divine messengers to Abraham—addressed by him as '*my Lord*'; or Gen. i-ii. 3, the creation of the world. Here, as in the first Lesson for the morning, the singular and plural pronouns are used in the same passage in reference to the Deity. 'Let *us* make man in *our* image . . . So God created man in *His* own image,' &c.

Second Lesson, Ephes. iv. 1-16. A call to unity as based on belief in one Spirit—one Lord, one God and Father of all; or St. Matt. iii. The baptism of our Lord, when the voice from heaven was heard declaring Him to be the Son of God, and the Holy Spirit in the form of a dove descended and rested upon Him.

## Second Division of the Christian Year.

### TRINITY TO ADVENT.

FROM Advent to Trinity the Church commemorates the great facts upon which the Christian faith is grounded.

After Trinity our minds are directed rather to the practical duties and virtues which are the natural outcome of this faith.

*The Collects* are mostly prayers for help to live rightly.

*The Epistles* are exhortations to the practice of Christian graces.

*The Gospels* present the example and practical teaching of our Lord under various aspects.

The Epistles for the first three Sundays are from St. John and St. Peter. The remainder, except on the fifth and twenty-fifth Sundays, are from St. Paul's Epistles, and in the order in which they occur in the New Testament, except on the eighteenth Sunday.

#### First Sunday after Trinity.

THE COLLECT, from the Sacramentary of Gelasius, A.D. 492, consists of—

1. A confession of our inability to do what is right without God's help; a very suitable opening of a season which is chiefly concerned with practical teaching.

2. A prayer for the divine grace.

THE EPISTLE. The love of God to man: our obligation to love God, and to love also our fellow-men, who were made by Him and whom He loves equally with ourselves. 1 John iv. 7-20.

THE GOSPEL. Parable of the rich man and Lazarus: an example of one who did *not* show love to God by relieving the wants of his poor brother. Thus the first Epistle and Gospel in this season of practical teaching are instructions in that virtue of love which is above all others, and is the foundation of all true obedience. St. Luke xvi. 19-31.

#### Second Sunday after Trinity.

THE COLLECT, from the Sacramentary of Gelasius, A.D. 492, altered in 1661, consists of—

1. A declaration that God never fails to help those who are brought up in His fear and love.

2. A prayer that we may constantly have this fear and love.

*Fear*, not servile fear, but the godly fear mentioned in Heb. xii. 28 ; the fear of children to grieve a parent whom they love.

THE EPISTLE. The love of man a test of the love of God. 1 John iii. 13-24.

THE GOSPEL. The parable of the Great Supper : an example of men whom neither fear nor love of God will induce to obey His gracious invitations. St. Luke xiv. 16-24.

### Third Sunday after Trinity.

THE COLLECT, expanded from the Sacramentary of Gregory, A.D. 590, is a prayer that God will defend and comfort those to whom He has given a hearty desire to pray. (See Romans viii. 26.) God helps those who pray, but even the desire to pray is His gift.

THE EPISTLE. An exhortation to humility and patience (casting all care on God, who cares for us), and to temperance and watchfulness against our spiritual foe. 1 Pet. v. 5-11.

THE GOSPEL. The complaint of the Pharisees and Scribes that our Lord mixed too freely with sinners. His rebuke of their harsh and exclusive spirit, and illustration of the love and care of God for sinners by the parables of the lost sheep and the lost coin. The lost sheep represents the sinner who has strayed from the right path by his own folly ; the lost coin one who has been allowed by the negligence of others to lapse into a condition of uselessness. The Pharisees grudged the recovery of a sinner, but the angels rejoice over it. St. Luke xv. 1-10.

### Fourth Sunday after Trinity.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, consists of—

1. An invocation of God as the only source of strength and holiness.

2. A prayer for His government and guidance here, that we may obtain eternal life hereafter.

THE EPISTLE. Present sufferings contrasted with future glory. Rom. viii. 18-23.

THE GOSPEL. The duty of mercy to our fellow-men, since God is merciful to us ; and a warning not to scrutinize minute faults in others whilst we are blind to gross faults in ourselves. St. Luke vi. 36-42.

**Fifth Sunday after Trinity.**

THE COLLECT, from the Sacramentaries of Leo, A.D. 440, and Gregory, A.D. 590, is a prayer for peace, that the Church may be able to worship in quietness and joy. Like the Collect and Epistle of last Sunday, and other Collects of this period, it seems suggested by experience of suffering, disturbance, and peril, such as the Roman Empire passed through in the 5th and 6th centuries, when it was breaking up beneath the pressure of barbarian invaders.

THE EPISTLE. A call to unity, pity, love, and forbearance, and generally to innocence in word and deed, which will ensure God's favour, and inward happiness in the midst of outward trouble. 1 Pet. iii. 8-15.

THE GOSPEL. The miraculous draught of fishes—an encouragement to Christ's ministers to trust in Him, and, after repeated failures, to try again, in obedience to His command. St. Luke v. 1-11.

**Sixth Sunday after Trinity.**

THE COLLECT, from the Sacramentary of Gelasius, A.D. 492, consists of—

1. A declaration that blessings beyond man's understanding are prepared by God for those who love Him.

2. A prayer that we may love God above all things, and so obtain these priceless blessings. Compare 1 Cor. ii. 9.

THE EPISTLE. This is the first of a series selected from the Epistles of St. Paul. No better exposition of it could be found than a passage in the address to sponsors in our Baptismal Service, bidding them remember that 'Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.' Rom. vi. 3-11.

THE GOSPEL. The difference between obedience to the letter and to the spirit of the law. St. Matt. v. 20-26.

**Seventh Sunday after Trinity.**

THE COLLECT, from the Sacramentary of Gelasius, consists of—

1. An invocation of God as the source of all power, and the giver of all good.

2. A prayer that He will (a) implant in our hearts the love of His name; (b) increase in us true religion; (c) nourish us with all

goodness ; (*d*) keep us in this same love, religion, and goodness. The terms are borrowed from the language of husbandry, in the English version, though not altogether in the Latin original. The plantation, growth, and preservation, of goodness are all ascribed to God.

THE EPISTLE. The service of sin and the service of righteousness contrasted : death the wages of the former, eternal life the reward of the latter. Rom. vi. 19-23.

THE GOSPEL. The miracle of feeding 4,000 in the wilderness : a manifestation of Jesus as 'the Lord of all power and might,' and 'the author and giver of good things.' St. Mark viii. 1-9.

### **Eighth Sunday after Trinity.**

THE COLLECT, from the Sacramentary of Gelasius, A.D. 492, consists of—

1. A declaration that God's Providence orders, i. e. 'directs,' all things.

2. A prayer that He will put away from us all hurtful things, and give us those which are profitable : hurtful and profitable of course refer to both the soul and body.

THE EPISTLE. True life is to be found in mortifying the deeds of the body. God has adopted us as His children in Christ. The true children of God obey the leading of His Spirit, and are heirs of the glory into which Christ has entered, if they willingly share His sufferings. Rom. viii. 12-17.

THE GOSPEL. Those who profess to be prophets, i. e. teachers of spiritual truths, are to be tested by their deeds. Obedience, and not profession, opens to men the kingdom of Heaven. St. Matt. vii. 15-21.

### **Ninth Sunday after Trinity.**

THE COLLECT, from the Sacramentary of Leo, A.D. 440, is a prayer that God will enable us to think and do what is right, since we are powerless of ourselves to do either. See Phil. ii. 12, 13, and Collects for First Sunday after Epiphany, and for Easter Day.

THE EPISTLE. Beware of spiritual pride and self-confidence. The Israelites fell in the midst of spiritual privileges and supernatural helps, and so may the Christian. 1 Cor. x. 1-13.

THE GOSPEL. Show as much prudence and alertness in providing for life in the world to come, as the dishonest steward in the parable showed in providing for life in this world. Make friends by a righteous use in this world of that mammon, or wealth, which is so often used unrighteously, that when it fails (so the translation should be) they may welcome you into the everlasting habitations. St. Luke xvi. 1-9.

**Tenth Sunday after Trinity.**

THE COLLECT, from the Sacramentary of Leo, A.D. 440, is a prayer that God in His mercy will hear the prayers of His servants, and that they may be guided by Him to ask such things as shall please Him.

THE EPISTLE. A warning not to be jealous, as the Corinthians were, of the spiritual gifts of others. All these gifts are the offspring of the same spirit : each has its use for the benefit of the Church as a whole. 1 Cor. xii. 1-11.

THE GOSPEL. The doom pronounced by our Lord on Jerusalem : a terrible example of the fate of those who shut their eyes to the things which belong to their highest peace. St. Luke xix. 41-47.

**Eleventh Sunday after Trinity.**

THE COLLECT, from the Sacramentary of Gelasius, A.D. 492, consists of—

1. A declaration that God's power is chiefly manifested in mercy and pity. The salvation of man who has broken the moral law is a signal display of power on the part of God, as well as of love. The power to remit capital punishment is one of the highest prerogatives even of earthly sovereigns.

2. A prayer for such a measure of His grace that we may run the way of His commandments, obtain His promises, and have a share in the heavenly treasure. (See 1 Cor. ix. 24-27, and Heb. xii. 1, 2.)

THE EPISTLE. The Gospel received from God by St. Paul and delivered by him to others ; the leading facts in this Gospel—the death of Christ for sin, His burial and resurrection, all foretold in the writings of the Old Testament : the external evidence of the Resurrection of Christ. He was seen (1) by St. Peter (Luke xxiv. 34) ; (2) by the Apostles (ib. 36 and St. John xx. 19) ; (3) by more than 500 persons, of whom the greater part were still living ; (4) by St. James, not recorded elsewhere ; (5) by St. Paul himself (Acts ix.). 1 Cor. xv. 1-11.

THE GOSPEL. Parable of the Pharisee and the Publican : the contrast between complacent self-righteousness and humble penitence, and the attitude of God towards each : 'He hath respect unto the lowly.' (Ps. cxxxviii. 6.) St. Luke xviii. 9-14.

**Twelfth Sunday after Trinity.**

THE COLLECT, from the Sacramentary of Leo, A.D. 440, consists of—

1. An invocation of God as being more ready to hear than we to pray, and as being wont to give more than we desire or deserve.

2. A prayer that in His abundant mercy He will forgive us the things of which our conscience accuses us, and give us the good things which, except through Christ, we are not worthy to ask.

THE EPISTLE. God's power to qualify His ministers for His work, however insufficient in themselves. The glory of the New Covenant, under which they minister, far exceeds the glory of the Old. 2 Cor. iii. 4-9.

*Hath made us able ministers*, more literally, 'made us able as ministers.' See Revised Version.

THE GOSPEL. The cure of the deaf and stammering man. Note (1) our Lord's action in taking him aside, probably to fix the man's attention more closely on Himself; (2) the use of visible means; (3) our Lord's sigh (comp. St. John xi. 35), expressing His human sympathy with pain, which is the lot of a fallen world. St. Mark vii. 31-37.

### Thirteenth Sunday after Trinity.

THE COLLECT, from the Sacramentary of Leo, A.D. 440, consists of—

1. A declaration that it is only by God's help that we can offer to Him a true and praiseworthy service.

2. A prayer that by His help we may so faithfully serve Him here, that hereafter we may obtain His heavenly promises.

THE EPISTLE is addressed to Jewish Christians, who made too much of the Mosaic law. The promise made to Abraham was before the law, and cannot be superseded by the law. The promise was made direct from God, the law was of the nature of a contract made through a mediator; the law was given to check sin, and convince men of it, and so to lead them to fall back upon the promise in hope and faith. Gal. iii. 16-22.

THE GOSPEL. Parable of the Good Samaritan. The meaning of the word neighbour is not to be limited by hard and fast rules. Beyond this design of the parable the Fathers, and most other commentators, recognize in it a figurative description of the saving work of Christ. Man, robbed of his original righteousness by the Devil and his agents, is rescued by Christ and placed in His Church (the inn), to be taken care of until He comes again. St. Luke x. 23-37.

### Fourteenth Sunday after Trinity.

THE COLLECT, from the Sacramentary of Leo, A.D. 440, is a prayer (1) for the increase of faith, hope, and love; (2) for help to love what God commands, so as to obtain what He promises.

THE EPISTLE. A contrast drawn between the works of the flesh and the fruits of the Spirit. The former are a fatal bar to entrance into the Kingdom of God, but the flesh can be crucified through Christ. Gal. v. 16-24.

THE GOSPEL. The cleansing of ten lepers by our Lord. All have faith to obey, and in obedience find their cure: only one has a spirit of love and gratitude, and he is a Samaritan. St. Luke xvii. 11-19.

### Fifteenth Sunday after Trinity.

THE COLLECT, from the Sacramentary of Gelasius, A.D. 492, is a prayer (1) that God will guard His Church; (2) that, as human nature is so frail as to be unable to stand alone, He will keep us from all evil and lead us to all good.

THE EPISTLE. St. Paul's final warning against those who would force circumcision and other Judaic rites upon the Galatian Christians. It is Christ crucified, and He alone, who can save—not Christ AND circumcision. 'Let no man question my authority as an Apostle, for the traces in my body of the sufferings which I have undergone in my Master's service stamp me as His minister'—like a slave branded with the mark of his owner. Gal. vi. 11-18.

THE GOSPEL. Take God alone for your master. Make it your first business to seek His kingdom and His righteousness, and be not anxious about the affairs of this world. St. Matt. vi. 24-34.

*Take no thought.* In old English 'thought' very commonly means anxiety or care. The word in the Greek is the same which in St. Luke x. 41 is rendered 'careful' in the Authorised Version. In the Revised Version it is rendered 'anxious' in both passages.

### Sixteenth Sunday after Trinity.

THE COLLECT, from the Sacramentary of Gelasius, A.D. 492, is a prayer that God will (1) cleanse and defend His Church; (2) constantly preserve it, since it cannot continue in safety without His help.

THE EPISTLE. A description of the elements of Christian strength and safety: (1) the Spirit in the inner man; (2) the indwelling of Christ in the heart through faith; (3) a root of love for Christ, enabling us to know the immeasurable love of Christ for us. Eph. iii. 13-21.

THE GOSPEL. The raising of the widow's son at Nain, an example of our Lord's compassionate love. St. Luke vii. 11-17.

### Seventeenth Sunday after Trinity.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, is a prayer that God's grace may always prevent, i.e. 'go before,' and

follow us, so that we may be continually devoted to all good works.

THE EPISTLE. An exhortation to walk worthily of our holy calling ; mindful how we are all bound together in one holy faith. Eph. iv. 1-6.

THE GOSPEL. Works of mercy are lawful on the Sabbath Day. The value of humility in God's sight. St. Luke xiv. 1-11.

*Then shalt thou have worship*, i. e. honour or glory, the old sense of the word worship, which is derived from 'worth,' just as 'dignity' is from the Latin 'dignus,' = worthy.

### **Eighteenth Sunday after Trinity.**

THE COLLECT is expanded from a much shorter one in the Sacramentary of Gelasius, A.D. 492. It is a prayer for grace to keep the baptismal vow of renunciation, and to serve God with singleness of heart and mind.

THE EPISTLE. St. Paul's thankfulness for the bountiful gifts of God's grace bestowed on the Corinthians ; the warning follows that perseverance and patience are necessary if they would be found blameless in the day of Christ. 1 Cor. i. 4-8.

If the series of Epistles had been carried on in order, the Epistle for this day would have been taken from the Epistle to the Ephesians. The reason for the break may be that this Sunday would often occur at the beginning or end of the Ember Week in September.

THE GOSPEL. The two supreme commandments which include all the rest : (1) Thou shalt love God ; (2) Thou shalt love thy neighbour as thyself—an answer to the lawyer's question 'which is the great commandment in the law?' A question put by our Lord to His questioners, 'How could Christ be David's Lord as well as David's Son?' The only answer to the question would be, 'because He is God as well as man.' St. Matt. xxii. 34-46.

### **Nineteenth Sunday after Trinity.**

THE COLLECT, from the Sacramentary of Gelasius, A.D. 492, consists of—

1. A confession of man's inability to please God without His help.

2. A prayer that God will therefore, through His Holy Spirit, direct and rule our hearts.

THE EPISTLE. See note on Epistle for last Sunday. The course then broken is now resumed. A contrast is drawn between heathen and Christian ways of life : the duty of those who are members of one

spiritual body not to injure each other in any manner, not to grieve the Holy Spirit, and to be forgiving to others, inasmuch as God has forgiven them. The passage is a good example of the way in which Christian practice in every particular is grounded by St. Paul upon the doctrines of the Christian faith. Eph. iv. 17-32.

THE GOSPEL. The cure of the paralytic by our Lord, a proof that He had power to heal the soul also by forgiving sin. St. Matt. ix. 1-8.

### Twentieth Sunday after Trinity.

THE COLLECT, enlarged from the Sacramentary of Gelasius, A.D. 492, consists of a prayer that we may be kept from all things which may hurt us, so that we may be ready (literally 'set free') in body and soul to do willingly those things which God would have us do.

*Wouldest have done*, i. e. desirest to have done.

THE EPISTLE. An exhortation to Christians to walk warily (as they do who are on their guard against surprise by an enemy). 'Redeeming the time' (literally 'buying it up,' making the most of it), not being drunk with wine, but filled with the Holy Spirit, which is the secret of true Christian joy (compare Acts ii. 13 seqq.). Eph. v. 15-21.

*Making melody in the heart.* Compare the 'Christian Year' for St. Matthew's Day.

'There are in this loud stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of th' everlasting chime;  
Who carry music in their heart  
Through dusky lane and wrangling mart,  
Plying their daily task with busier feet,  
Because their secret souls a holy strain repeat.'

THE GOSPEL. Parable of the Marriage Feast, teaching the danger of preferring earthly pleasures and interests to Divine calls; and of presuming to think that we shall be admitted into the Divine presence, without having put on that robe of righteousness which Christ provides for us. St. Matt. xxii. 1-14.

### Twenty-first Sunday after Trinity.

THE COLLECT, from the Sacramentary of Gelasius, A.D. 492, consists of a prayer for pardon, that we may be cleansed from sin, and for peace (the result of sin forsaken and forgiven), that we may serve God with a quiet mind.

THE EPISTLE. An exhortation to fight our spiritual foes in that strength which God alone can supply. Eph. vi. 10-20.

*The whole armour*, literally the 'panoply,' the complete suit of armour. St. Paul imprisoned at Rome is guarded by a soldier, and each part of the soldier's armour is compared by him to some spiritual grace.

THE GOSPEL. The healing of the nobleman's son. St. John iv. 46-54. Compare the case of the centurion's servant. St. Luke vii. 2.

### Twenty-second Sunday after Trinity.

THE COLLECT, from the Sacramentary of Gregory, A.D. 492, is a prayer that God will so keep His family, the Church, in the way of godliness, and protect it from dangers, that it may devoutly serve Him and thereby glorify His Name.

THE EPISTLE. (1) St. Paul's thankfulness for the steadfastness of the Philippian Christians; (2) his confidence that God will complete the good work done in them; (3) his prayer that they may abound yet more in love and spiritual discernment. Phil. i. 3-11.

THE GOSPEL. Parable of the unmerciful servant, teaching us that, since God (the King in the parable) has forgiven us sins for which we could never make satisfaction, we are not to limit our forgiveness of much smaller trespasses committed against us by our brethren; otherwise we shall forfeit the pardon of our Heavenly Father. Compare the precept 'forgive, and ye shall be forgiven,' St. Luke vi. 37, and the petition in the Lord's Prayer, 'forgive us our trespasses, as we forgive them that trespass against us.' St. Matt. xviii. 21-35.

### Twenty-third Sunday after Trinity.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, consists of—

1. An invocation of God as our refuge in danger, and the source of all strength and goodness.

2. A prayer that we may obtain effectually what we ask for in faith. If that for which we ask is not according to God's will, yet if we ask in faith the prayer is accepted, strength being given to submit. 'Father, if thou be willing, remove this cup from me,' said our Lord. It was not removed; but 'there appeared unto Him an angel from Heaven, strengthening Him': St. Luke xxii. 42, 43.

THE EPISTLE. An exhortation to live according to the Apostle's own example, and an earnest warning against those who had perverted Christian freedom into licentiousness. Such grovelling in sensuality is nothing short of apostasy in the Christian who is a citizen of the Kingdom in heaven whence he expects the Saviour to come, Who will

change the body of our humiliation, that it may be made like unto the body of His glory. Phil. iii. 17-21. (See Revised Version.)

THE GOSPEL. We are citizens of an earthly state and of a heavenly; subjects of an earthly sovereign and of a heavenly. Our obligations to both are to be conscientiously discharged. St. Matt. xxii. 15-22.

### Twenty-fourth Sunday after Trinity.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, is a prayer that God will absolve (i.e. release) His people from the bondage of their sins. Compare the prayer 'O God, whose nature and property is ever to have mercy and to forgive,' &c.

THE EPISTLE is (1) a thanksgiving for the faith, love, and hope of the Colossians; (2) a prayer that they may grow in knowledge, understanding, and fruitfulness in good works. Coloss. i. 3-12.

THE GOSPEL. (1) The cure of the woman with the issue of blood; an instance of faith, timid and perhaps superstitious, yet real, and therefore accepted. (2) The raising of Jairus' daughter, in answer to the persistent faithful prayer of the father. St. Matt. ix. 18-26.

### Twenty-fifth Sunday after Trinity.

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, is a prayer that God will stir up the wills of His people to greater activity, so that they may bring forth the fruit of good works in abundance, and receive an abundant reward.

FOR THE EPISTLE. A prediction by Jeremiah, during a season of great affliction, of the coming of a deliverer out of the house of David. The passage is selected as preparatory to Advent. Jer. xxiii. 5-8.

THE GOSPEL. The miracle of feeding the 5,000; a repetition of the Gospel for the Fourth Sunday in Lent (Refreshment Sunday: see notes thereon). It is suitable for the last Sunday in the Christian year, as reminding us of the rich feast of grace which has been provided for us, and of the duty of gathering up any fragments which yet remain, that nothing be lost. The declaration of the people after the miracle, 'This is of a truth that Prophet that should come into the world,' makes the passage very suitable also for the Sunday immediately before Advent. St. John vi. 5-14.

RUBRIC.—*If there be any more Sundays, &c.* This Rubric was inserted in 1661. If there are two additional Sundays, the services for the Fifth and Sixth Sundays after Epiphany should be read; if there is only one, then the service for the Sixth Sunday should be used, as it was clearly designed to be preparatory to Advent.

## SAINTS' DAYS.

From very early times the Church was wont to celebrate the days on which distinguished saints, especially martyrs, died, in order to keep alive the memory of their deeds and sufferings, that others might be stirred up to imitate them. So the Church of Smyrna honoured its great Bishop Polycarp, who suffered martyrdom about A.D. 155. There is a letter in existence, written by the Christians of Smyrna to their brethren in Philomelium, giving an account of Polycarp's martyrdom, declaring their intention of commemorating it every year, and laying down the true principle of such commemorations. The writers say that some of their adversaries tried to prevent their getting possession of Polycarp's remains, 'lest,' as it was said, 'we should abandon the Crucified One, and begin to worship this man; not knowing that it will be impossible for us to forsake at any time the Christ who suffered for the salvation of the world, or to worship any other. For Him, being the Son of God, we adore; but the martyrs, as disciples and imitators of the Lord, we cherish, as they deserve, on account of their matchless affection towards their King and Teacher.' The Church, however, gradually departed from this sound principle: honour passed into worship, combined with a superstitious veneration for the relics of saints, and the notion that pilgrimages to their tombs, or offerings at their shrines, were rewarded by some special blessing procured, if not bestowed, by them. The true history of a saint was commonly supplemented, and sometimes entirely supplanted, by legendary tales, full of incredible marvels. These abuses were put an end to in our Church during the Reformation, and a return was made to the sounder principle of the primitive Church indicated in the letter quoted above. The extravagant number of Saints' Days, which, being observed as holydays, seriously interfered with the ordinary duties and industries of life, was very much reduced. The list was limited to the days of Apostles and Evangelists, and of the Blessed Virgin Mary, and ended with St. Michael and All Angels, and All Saints' Day, as if to embrace in one comprehensive festival all, to whatever age they might belong, who deserved commemoration.

The Reformers composed new Collects for nearly all the Saints' Days, as the old ones were generally addressed to the saint, or invoked his intercession. In our present Collects we neither pray to the saints nor ask them to pray for us, but thank God for their holy example, or good teaching, and pray that we may have grace to follow the same. The Epistles and Gospels for the most part remained unchanged.

## St. Andrew's Day (Nov. 30).

This day was probably placed first, because St. Andrew is the first Apostle mentioned by name (St. John i. 40), and in some sense was the first Evangelist, for as soon as he had been introduced to Jesus 'he findeth his own brother Simon' and 'brought him to Jesus' (St. John i. 41, 42).

THE COLLECT was substituted in 1552 for one composed in 1549. The latter was probably set aside because it contained a reference to the 'sharp and painful death of the cross' endured by St. Andrew, which was a matter of tradition only. The present Collect consists of—

1. A commemoration of St. Andrew's readiness to obey the call of Christ.

2. A prayer that we may as readily obey the call made in God's word to fulfil His holy commandments.

THE EPISTLE is an exhortation to missionary efforts—

1. Salvation is through faith in Christ and free confession of faith; but

2. This faith must be preached in order to be known.

3. The Jews will reject it, but other people in all parts of the world will accept it. Rom. x. 9-21.

THE GOSPEL. The record of St. Andrew's call on the Lake of Galilee. St. Matt. iv. 18-22.

PROPER LESSONS.

*Morning.*

First Lesson, Is. liv. The spread of the Church.

Second Lesson, St. John i. 35-42. St. Andrew's introduction to Jesus.

*Evening.*

First Lesson, Is. lxxv. 1-16. The rejection of the Jews and the calling of the Gentiles.

Second Lesson, St. John xii. 20-41. The announcement by St. Andrew to our Lord that certain Greeks desired to see Him.

## St. Thomas the Apostle (Dec. 21).

*The Apostle.* These words were probably added because Archbishop Thomas Becket had been one of the most popular saints in England.

THE COLLECT, composed in 1549, consists of—

1. A declaration that the doubt of St. Thomas concerning the Resurrection of Christ was permitted by God in order that the faith of others might be the more confirmed.

2. A prayer that our faith in Christ may be so steadfast as to need no reproof. The first part of the Collect may have been

suggested by a passage in a homily of St. Gregory of Nazianzus, 'By this doubting of St. Thomas we are more confirmed in our belief than by the faith of the other Apostles.' St. Augustine also says, 'He doubted that we might not doubt.'

**THE EPISTLE.** The privilege of being admitted into the household of God, built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. Eph. ii. 19-22.

**THE GOSPEL.** The record of the doubt of St. Thomas, its removal, and his confession of Christ as his Lord and his God. St. John xx. 24-31.

#### PROPER LESSONS.

##### *Morning.*

First Lesson, Job xlii. 1-6. The penitential confession of Job, when the conviction of God's nearness was brought home to him.

Second Lesson, St. John xx. 19-23. Our Lord's appearance to the Apostles when St. Thomas was not with them.

##### *Evening.*

First Lesson, Is. xxxv. The glory of the kingdom of God, the strengthening of the weak, and the comforting of the feeble-hearted.

Second Lesson, St. John xiv. 1-7. The enquiry of St. Thomas concerning 'the way,' and our Lord's reply.

#### The Conversion of St. Paul (Jan. 25).

**THE COLLECT**, expanded from the Sacramentary of Gregory, A.D. 590, consists of—

1. A commemoration of the light shed on the world by the preaching of St. Paul.

2. A prayer that we may be mindful of his conversion, and show forth our thankfulness for it by following his teaching.

**FOR THE EPISTLE.** The first of the three accounts in the Acts of the Apostles of St. Paul's conversion; ch. ix. 1-22. The other two are xxii. 4-21 and xxvi. 9-20.

**THE GOSPEL.** Our Lord's promise to those who should renounce everything for His sake. St. Matt. xix. 27-30. (Compare Phil. iii. 8.)

#### PROPER LESSONS.

##### *Morning.*

First Lesson, Is. xlix. 1-12. The calling of the Gentiles.

Second Lesson, Gal. i. 1-10. St. Paul's account of his Apostolic commission direct from God, and independent of the other Apostles.

*Evening.*

First Lesson, Jer. i. 1-10. The call of Jeremiah, ordained from birth to be a witness for God. (Compare Gal. i. 15.)

Second Lesson, Acts xxvi. 1-20. St. Paul's defence before Agrippa.

**The Presentation of Christ in the Temple,**

*commonly called*

**The Purification of St. Mary the Virgin (Feb. 2).**

This day was also called in ancient times 'Candlemas Day,' from the custom of bearing candles or torches in procession. The origin of this practice is uncertain. Some have supposed that it was because the day supplanted a heathen festival in honour of Ceres at which torches were carried; others that the custom was a reference to the saying of Simeon that Christ would be 'a light to lighten the Gentiles.'

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, is a prayer that as Christ, in our human nature, was dedicated to God in the Temple, so we, through Christ, may be dedicated to Him, with pure and clean hearts.

FOR THE EPISTLE, inserted in 1661 (the Epistle for the Sunday before having been used down to this date). The prophecy of the Lord coming suddenly to His Temple in judgment. Mal. iii. 1-5.

THE GOSPEL. Our Lord's presentation in the Temple. St. Luke ii. 22-40.

PROPER LESSONS.

*Morning.*

Exod. xiii. 1-16. The 'Sanctification,' i.e. the setting apart, or dedication to God, of the first-born, to commemorate the deliverance of the Israelites, when the first-born of the Egyptians were slain.

*Evening.*

Haggai ii. 1-9. The prediction that the glory of the second Temple would exceed the glory of the first, because in it God would give peace. [No proper Second Lessons.]

**St. Matthias's Day (Feb. 24).**

THE COLLECT, composed in 1549, consists of—

1. A commemoration of the election of St. Matthias into the place of Judas.

2. A prayer that God's Church may be preserved from false Apostles, and guided by faithful and true pastors.

FOR THE EPISTLE. The election of St. Matthias. Acts i. 15-26.

THE GOSPEL. Our Lord's thanksgiving for the revelation of Divine mysteries to the simple-minded, uttered in connexion with the sending forth of the Seventy; well suited for the commemoration of one of whom we know nothing except that he was deemed worthy to be an Apostle. St. Matt. xi. 25-30.

PROPER LESSONS.

*Morning.*

1 Sam. ii. 27-35. The prophecy of the removal of the high priesthood from the family of Eli, and its bestowal on a faithful priest.

*Evening.*

Is. xxii. 15-25. The doom pronounced on Shebna the godless treasurer, and the transference of his office to the faithful Eliakim. [No proper Second Lessons.]

The teaching which runs through the services of the day is, that the unfaithful workman will be punished, but God's work will not be permitted to fail by reason of his unfaithfulness.

## The Annunciation of the Blessed Virgin Mary,

*commonly called*

**Lady Day** (March 25).

The two festivals connected with the Blessed Virgin which are retained in our Prayer Book (except as Black-letter days in the Calendar), are the festivals of the Purification and Annunciation. In these we honour the mother of our Lord for the sake of her Divine Son. Indeed it may be said that these festivals are dedicated quite as much to His honour as to hers. On the day of the Purification, we commemorate His presentation in the Temple (see above, Feb. 2). On the Annunciation we commemorate His Incarnation.

This festival is one of great antiquity. The Council in Trullo, A.D. 692, forbade festivals in Lent, except the Sabbath, the Lord's Day, and the feast of the Annunciation.\*

THE COLLECT, from the Sacramentary of Gelasius, A.D. 492, consists of—

1. A commemoration of the announcement made to Mary, that she should be the mother of Jesus.

2. A prayer that by His Cross and Passion we may be brought to the glory of His Resurrection. The form of the prayer was prob-

ably suggested by the date of the festival occurring, as it commonly does, shortly before Easter.

FOR THE EPISTLE. The prophecy through Isaiah to Ahaz of the virgin-born Emmanuel, understood by the Jews in a Messianic sense, and applied to our Lord in St. Matt. i. 23. Is. vii. 10-15.

THE GOSPEL. The record of the Annunciation. St. Luke i. 26-38.

PROPER LESSONS.

*Morning.*

Gen. iii. 1-15. The fall of man, followed by the promise that one born of woman should bruise the serpent's head.

*Evening.*

Is. lii. 7-12. The announcement of the good tidings of peace to Zion. [No proper Second Lessons.]

### St. Mark's Day (April 25).

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, considerably altered in 1549, consists of—

1. A commemoration of the heavenly doctrine bestowed on the Church through St. Mark.

2. A prayer for steadfastness in the truth of the Gospel.

THE EPISTLE. St. Paul's account of the manifold gifts bestowed by the risen and ascended Christ on His Church, in the form of several orders of ministers, all helping to build up the body of Christ, i. e. the Church, into one organized and compact whole, able to resist crafty deceivers and the winds of false doctrine. Compare the prayer in the Collect. Eph. iv. 7-16.

THE GOSPEL. Our Lord's declaration that all spiritual life and growth depend on union with Himself. St. John xv. 1-11.

PROPER LESSONS.

*Morning.*

Is. lii. 6-12. God's promise to set watchmen upon the walls of Jerusalem.

*Evening.*

Ezek. i. 1-14. The vision of the four living creatures round the throne of glory, who have been supposed to typify the four Evangelists. The symbols, however, are not always interpreted in the same way, except that the eagle is invariably assigned to St. John. [No proper Second Lessons.]

**St. Philip and St. James's Day (May 1).**

No good reason has been discovered for commemorating these Apostles together.

THE COLLECT, originally composed in 1549, was altered (and the latter part improved) in 1661. It consists of—

1. A declaration that everlasting life is found in the true knowledge of God.

2. A prayer that we may know Christ to be the Way, the Truth, and the Life, and steadfastly walk in the way leading to eternal life, following the steps of St. Philip and St. James.

The St. James here commemorated is James the son of Alphæus (St. Matt. x. 3). It seems to have been assumed by those who selected the Epistle for this day, that he was the person who is called in Gal. i. 19 'James the Lord's brother,' who presided at the Council of Jerusalem, as recorded in Acts xv, and became the first Bishop of Jerusalem, where he was put to death by fanatical Jews; but this identification is far from certain.

THE EPISTLE. The blessing of trials when they work endurance; wisdom to be obtained from God by prayer offered in faith; the transient nature of worldly wealth; the crown of life reserved for those who endure trials. St. James i. 1-12.

*When he is tried*, more properly, 'when he has been approved,' i.e. when he has been tried and has stood the test.

THE GOSPEL. The discourse of our Lord in which He declared Himself to be 'the Way, the Truth, and the Life,' and, in reply to St. Philip's request that He would show the Father to His Apostles, said that they who had seen Him had seen the Father. St. John xiv. 1-14.

**PROPER LESSONS.***Morning.*

First Lesson, Is. lxi. The extension of the kingdom of Israel and the calling of the Gentiles.

Second Lesson, St. John i. 43-51. The call of Philip and the introduction by him of Nathanael to Jesus.

*Evening.*

Zech. iv. The message to Zerubbabel, and the vision of 'the two anointed ones' standing by 'the Lord of the whole earth.'

**St. Barnabas the Apostle (June 11).**

THE COLLECT, composed in 1549, consists of—

1. A commemoration of the special spiritual gifts bestowed upon St. Barnabas.

2. A prayer for the manifold gifts of God, and for grace to use them to His honour and glory.

*Holy Apostle.* Barnabas was not one of the twelve, but he is called an Apostle in Acts xiv. 14.

*Singular*, i. e. peculiar to him, and so characteristic of him. The gifts more especially alluded to are indicated in the Acts of the Apostles in iv. 36, where we read that, to his original name 'Joses,' the Apostles added the surname 'Barnabas,' signifying (in its Hebrew form of 'Bar-nevoah') 'the son of prophecy.' The Greek word, rendered in the Authorized Version 'consolation,' signifies also 'exhortation,' which must be its meaning here: and so in xi. 23, 24 we read that he 'exhorted' the Christian converts at Antioch with 'purpose of heart to cleave unto the Lord,' 'for he was a good man, and full of the Holy Ghost and of faith;' but he who 'exhorts' also encourages, so that the 'son of exhortation' would be also a 'son of consolation.'

FOR THE EPISTLE. The mission of St. Barnabas to Antioch, and his association with St. Paul there. Acts xi. 22-30.

THE GOSPEL. Our Lord's commandment to His Apostles to love one another as He loved them: the Apostles are not His servants, but His friends, chosen and ordained by Him to bring forth abiding fruit. St. John xv. 12-16.

PROPER LESSONS.

*Morning.*

First Lesson, Deut. xxxiii. 1-11. The blessing of Moses on the tribe of Levi, to which St. Barnabas belonged (Acts iv. 36).

Second Lesson, Acts iv. 31. St. Barnabas sells his land and bestows the money on the Church.

*Evening.*

First Lesson, Nahum i. God's vengeance pronounced on His enemies, and blessing on His people.

Second Lesson, Acts xiv. 8. The missionary visit of St. Paul and St. Barnabas to Lystra.

**St. John Baptist's Day (June 24).**

THE COLLECT, composed in 1549, consists of—

1. A commemoration of the wonderful birth and divine mission of St. John.

2. A prayer that we may follow his teaching and holy example.

FOR THE EPISTLE. The prophecy of the forerunner of the Messiah, applied to St. John by St. Matt. iii. 3, St. Luke iii. 4-6, and by himself, St. John i. 23. Is. xl. 1-11.

THE GOSPEL. St. Luke's record of St. John's birth, and of his

father's hymn of praise, declaring that he should be called 'the prophet of the Highest.' St. Luke i. 57-80.

PROPER LESSONS.

*Morning.*

First Lesson, Mal. iii. 1-6. The prophecy of the messenger to prepare the way before the sudden coming of the Lord to His Temple.

Second Lesson, St. Matt. iii. The preaching of St. John and the baptism of our Lord by him.

*Evening.*

First Lesson, Mal. iv. The appearance of Elijah predicted before the coming of the day of the Lord (comp. St. Luke i. 17, St. Matt. xvii. 12).

Second Lesson, St. Matt. xiv. 1-12. The martyrdom of St. John.

The Baptist was a second Elijah in his ascetic life, in his denunciation of vice in high places, and his bold preaching of repentance. Compare the Collect.

**St. Peter's Day (June 29).**

This festival is of great antiquity. Originally, and in the English Church prior to the Reformation, it was a double festival of St. Peter and St. Paul, as these two Apostles were supposed to have suffered martyrdom at Rome on the same day.

THE COLLECT, composed in 1549, consists of—

1. A commemoration of the many excellent gifts bestowed by our Lord on St. Peter, and of the command to feed His flock.

2. A prayer that God will enable bishops and pastors to preach His word, and the people to follow it, so that they may receive the crown of everlasting glory. This last expression is borrowed from 1 Peter v. 4.

FOR THE EPISTLE. The deliverance of St. Peter from prison. Acts xii. 1-11.

THE GOSPEL. St. Peter's great confession of faith in Jesus as the Christ, the Son of the Living God, followed by the gift of the surname Peter—a 'stone' or 'rock,' to which this confession entitled him. Only on the solid foundation of belief in the divinity of Jesus could His Church be built. St. Peter was the first of the Apostles to make an express declaration of this belief. All of them held it firmly at last (including St. Thomas, St. John xx. 28), and the same power of admitting to and excluding from the Church was delegated to them as was conferred on St. Peter (St. John xx. 23). They all became,

together with St. Peter, foundation-stones of the Church, Jesus Christ Himself being the chief corner-stone (Ephes. ii. 20, Rev. xxi. 14<sup>1</sup>, St. Matt. xvi. 13-19).

PROPER LESSONS.

*Morning.*

First Lesson, Ezek. iii. 4-14. The charge to the prophet to preach to his own people whether they would hear or whether they would forbear; applicable to St. Peter as more especially the Apostle of the Jews (Gal. ii. 7).

Second Lesson, St. John xxi. 15-22. The threefold question put to St. Peter by our Lord, followed by the threefold charge, restoring him to the position of trust which he had forfeited by his threefold denial.

*Evening.*

First Lesson, Zech. iii. The vision of the rescue of Joshua, the High Priest, from Satan, applicable to St. Peter's fall and recovery.

Second Lesson, Acts iv. 8-22. St. Peter's bold witness to Christ before the Jewish Council.

**Saint James the Apostle (July 25).**

THE COLLECT, composed in 1549, consists of—

1. A commemoration of the Apostle's leaving all he had to follow Christ (St. Matt. iv. 22).

2. A prayer that we may obey God's commandments (forsaking all worldly and carnal affections) as promptly as St. James obeyed the call of Jesus Christ.

FOR THE EPISTLE. The record in the Acts of the Apostles of the martyrdom of St. James. Acts xi. 27-xii. 3.

THE GOSPEL. The request of St. James and St. John to have the chief places of honour in Christ's kingdom, and their declaration that they were prepared to drink their Master's cup of sorrow and pass through His baptism of pain. Our Lord's lesson on humility, as the true greatness of the Christian; thus rebuking at once the somewhat worldly ambition of the two brothers, and the indignation of the other Apostles at their request. St. Matt. xx. 20-28.

PROPER LESSONS.

*Morning.*

First Lesson, 2 Kings i. 1-15. The story of Elijah's calling down fire from heaven to consume the two captains with their companies.

Second Lesson, St. Luke ix. 51-56. The suggestion of St. James and St. John that fire should be brought down from heaven to consume the inhospitable Samaritans, which is rebuked by their Master as inconsistent with His spirit. The fiery zeal of the brothers manifested in this incident, and in that recorded in the Gospel, explains the surname *Boanerges*, 'sons of thunder,' bestowed upon them by our Lord (St. Mark iii. 17).

*Evening.*

First Lesson, Jer. xxvi. 8-15. Jeremiah's apprehension, arraignment, and resignation, with his denunciation against their putting him to death.

There is no proper Second Lesson for the evening of St. James' Day.

St. Bartholomew the Apostle (Aug. 24).

THE COLLECT, from the Sacramentary of Gregory, A. D. 590, altered in 1549 and 1661, consists of—

1. A commemoration of the grace given to St. Bartholomew to believe and preach the Word.

2. A prayer that the Church may love, preach, and receive the same Word.

*Receive*: this was added in 1661. It is necessary that all members of the Church should *love* the Word. To *preach* it is specially the duty of the clergy; to *receive* it is the part of the flocks which are entrusted to their care.

FOR THE EPISTLE. The account in the Acts of the Apostles of the miracles wrought by them in Jerusalem after their first persecution, and of the deep impression which these miracles produced upon the people. Acts v. 12-16.

THE GOSPEL. An account of the strife among the Apostles, which of them should be reckoned the greatest. St. Luke xxii. 24-30.

PROPER LESSONS.

*Morning.*

Gen. xxviii. 10-17. Jacob's vision, referred to by our Lord (St. John i. 51).

*Evening.*

Deut. xviii. 15. The prediction by Moses of the 'great Prophet'; one of the passages probably referred to by Philip when he said to Nathanael, 'We have found him, of whom Moses in the law, and the prophets, did write' (St. John i. 45). [No proper Second Lessons.]

The selection of these Lessons by the framers of the new Lectionary seems to have been suggested by the tradition (not a very old one)

that St. Bartholomew was to be identified with Nathanael. The following are the principal grounds for this supposition:—

1. Nathanael is introduced to our Lord by Philip (St. John i. 45), and in two of the lists of Apostles Philip and Bartholomew are coupled together (St. Matt. x. 3, St. Luke vi. 14).

2. The first three Evangelists who mention Bartholomew do not mention Nathanael, and St. John, who mentions Nathanael, does not mention Bartholomew.

3. Nathanael was with the Apostles to whom our Lord appeared at the Lake of Galilee after His resurrection (St. John xxi. 2).

### St. Matthew the Apostle (Sept. 21).

THE COLLECT, composed in 1549, consists of—

1. A commemoration of St. Matthew's call from worldly to spiritual work.

2. A prayer that we may have grace to forsake covetousness and immoderate love of riches, and to follow Christ.

THE EPISTLE. The sincere and unselfish character of Christ's faithful ministers, indicating the same contrast as that which is implied in the Collect between St. Matthew's occupation as a publican and his vocation as an Apostle. 2 Cor. iv. 1-6.

THE GOSPEL. St. Matthew's own record of his call: (compare the account in St. Luke v. 27-32). St. Matt. ix. 9-13.

#### PROPER LESSONS.

##### *Morning.*

1 Kings xix. 15. The call of Elisha, who, like St. Matthew, promptly abandoned a worldly occupation in obedience to a divine summons, and gave a farewell feast to his friends.

##### *Evening.*

1 Chron. xxix. 1-19. The costly offerings made by David and his people for the worship of God. [No proper Second Lessons.]

### St. Michael and All Angels (Sept. 29).

THE COLLECT, from the Sacramentary of Gregory, A.D. 590, consists of—

1. An invocation of God as the disposer and organizer of the services both of angels and men.

2. A prayer that, as the angels constantly serve God in heaven, so they may help and defend us in our service here on earth. It is a prayer that the angels will help the fulfilment of our petition in the Lord's Prayer, 'Thy will be done on earth, as it is in heaven.'

FOR THE EPISTLE. St. John's vision of the war in heaven, in which Michael and his angels overthrow Satan and his angels; a pledge of the final victory to be won by good over evil, by the Church over the world. Rev. xii. 7-12.

THE GOSPEL. The care of angels for Christ's little ones. St. Matt. xviii. 1-10.

PROPER LESSONS.

*Morning.*

First Lesson, Gen. xxxii. The account of Jacob's vision of angels at Mahanaim, and of the mysterious being with whom he wrestled, and who changed his name from Jacob to Israel, the 'prince of God.'

Second Lesson, Acts xii. 5-17. St. Peter's deliverance from prison by an angel.

*Evening.*

First Lesson, Dan. x. 4. Daniel comforted by an angel; the protection of Israel by Michael declared.

Second Lesson, Rev. xiv. 14. The harvest of the earth reaped by the angels at the last day.

**St. Luke the Evangelist (Oct. 18).**

THE COLLECT, composed in 1549, consists of—

1. A commemoration of St. Luke's call to be a physician of the soul.
2. A prayer that our souls may be healed by the wholesome medicine of his teaching.

*Whose praise is in the Gospel.* See Coloss. iv. 14.

THE EPISTLE. Part of St. Paul's last letter from Rome, in which he mentions St. Luke as his only companion. 2 Tim. iv. 5-15.

THE GOSPEL. The mission of the Seventy, of whom, according to tradition, St. Luke was one. St. Luke x. 1-7.

PROPER LESSONS.

*Morning.*

Is. lv. An exhortation to drink freely of the water of life.

*Evening.*

Ecclus. xxxviii. 1-14. The honour due to the physician as one whose healing power and skill come from God. [No proper Second Lessons.]

**St. Simon and St. Jude, Apostles (Oct. 28).**

St. Simon and St. Jude are associated because they are placed together in the lists of the Apostles, St. Matt. x. 3, 4, St. Mark iii. 18 (where Lebbaeus or Thaddaeus is to be identified with Jude), and

St. Luke vi. 15, 16. Whether they were brothers, and also kinsmen of our Lord, mentioned in St. Matt. xiii. 55, is an open question. From St. Simon being called in St. Luke 'Zelotes,' 'the Zealot,' and in St. Matthew and St. Mark 'Canaanite,' or 'Cananaean,' which in Syriac has the same meaning, we may infer that he had belonged to the Zealots, a sect of Jewish enthusiasts for the Law.

THE COLLECT, composed in 1549, consists of—

1. A commemoration of Apostles and Prophets as the foundation-stones of the Church, Christ being the head corner-stone.

2. A prayer that we may be so united in spirit by their teaching as to form a holy temple acceptable to God.

*Prophets*, i.e. inspired teachers in the Christian Church. See Acts xiii. 1; Ephes. ii. 20, and iv. 11.

THE EPISTLE. A warning against the deadly error of those who would pervert the freedom of the Gospel into licentiousness. The selection of a portion of the Epistle of St. Jude rests on an assumption that the writer was Jude the Apostle, but this is not certain. St. Jude 1-8.

THE GOSPEL. A warning of the persecution which the Apostles were to expect. St. John xv. 17.

PROPER LESSONS.

*Morning.*

Is. xxviii. 9-16. The divine teaching gradually leading on to the promise of Him who should be the sure foundation-stone in Zion.

*Evening.*

Jer. iii. 12-18. The call to backsliding Israel to return to the Lord, and the promise that Jerusalem should become the centre of pure religion. [No proper Second Lessons.]

### All Saints' Day (Nov. 1).

This festival has been commonly supposed to date from the consecration by Pope Boniface IV, in 607, of the heathen temple at Rome, called the Pantheon (i.e. 'all gods'), which he dedicated to St. Mary and Martyrs. This dedication, however, was on May 13, and the festival of All Saints, on November 1, was not observed before the 8th century.

THE COLLECT, composed in 1549, consists of—

1. A commemoration of the union of God's elect people in the one mystical (i.e. spiritual) body of Christ our Lord.

2. A prayer for grace so to follow the example of the saints in godly living, that we may come to the unspeakable joys prepared for those who unfeignedly (i.e. sincerely) love God.

*Elect*, i.e. 'chosen'; those who in the order of God's providence have been chosen to become members of His Church on earth.

FOR THE EPISTLE. St. John's vision of the sealing of God's servants in their foreheads, signifying their security from danger, and of the innumerable multitude singing the song of thanksgiving and triumph around the throne of the Divine Redeemer. Rev. vii. 2-12.

THE GOSPEL. The beatitudes or blessings pronounced by our Lord on certain characteristics of Christian holiness. St. Matt. v. 1-12.

PROPER LESSONS.

*Morning.*

First Lesson, Wisd. iii. 1-9. The safety of the souls of the righteous in the hands of God.

Second Lesson, Hebr. xi. 33-xii. 6. A description of the sufferings endured by the faithful witnesses of God, and an exhortation to follow their brave example.

*Evening.*

First Lesson, Wisd. v. 1-16. The triumph of the saints in the day of judgment, and the discomfiture of the wicked who have despised them.

Second Lesson, Rev. xix. 1-16. St. John's vision of the triumph of the King of kings, and of His saints.

# The Order of the Administration of the Lord's Supper, or Holy Communion.

## Introductory Notes.

THE proper name of this Office is *Liturgy*<sup>1</sup>.

It is impossible to say exactly when Liturgies were first committed to writing. Until Christianity was recognized in the Roman Empire as a lawful religion (A.D. 313), Christians could not with safety assemble for public worship, and their sacred books were liable to be seized. Before that date, therefore, written Liturgies were probably rare; but after it they would, naturally, soon be multiplied.

The close correspondence in their main structure of the oldest Liturgies of which we have any knowledge, leads to the conclusion that they were all developed out of certain primitive forms (dating, perhaps, from the Apostolic age), which were probably short and simple enough to be easily committed to memory. We have the outline of such a primitive Liturgy in Justin Martyr's description of Sunday worship in his time, about A.D. 150 (see above, p. 5); and in a work called the *Apostolical Constitutions* we have a complete specimen which is certainly of great antiquity, and not improbably belongs to the end of the 3rd or beginning of the 4th century. Out of such primitive germs there grew up, in course of time, certain distinct types of Liturgies known under the following names:—

Early  
Liturgies.

1. The great Eastern Liturgy of St. James, Antioch, or Jerusalem.
2. The Liturgy of St. Mark, or Alexandria.
3. Of St. Peter, or Rome.
4. Of St. John, or Ephesus.
5. Of St. Thaddaeus, used by the Nestorian or Chaldaean Christians of Mesopotamia.

The first four formed the groundwork of several later varieties.

1. Upon this were based the Liturgies called after St. Basil and St. Chrysostom, which, in their turn, formed the groundwork of the Liturgies now used in the Greek and Russian Churches, and of the Armenian, Syriac, and Monophysite Liturgies;

2. This is the groundwork of the present Liturgy of the Egyptian Church;

<sup>1</sup> See Historical Sketch, above, p. 5.

3. This was the origin of (a) the Ambrosian Liturgy, and so the present Use of the Church of Milan; (b) the Sacramentaries of the Popes Leo, A.D. 440, Gelasius, A.D. 492, and Gregory, A.D. 590, and the present Use of the Church of Rome;

4. Upon this was based the Liturgy of Lyons in Gaul, whence was derived the Spanish, called Mozarabic, and probably the early British, which was revised and amended by St. Augustine in accordance with the advice of Pope Gregory (see above, pp. 5, 6).

Out of St. Augustine's Use again grew the several local varieties in England, of which the 'Use of Salisbury or Sarum,' as arranged by Bishop Osmund, A.D. 1085, gradually took the precedence, and became the groundwork of the Liturgy compiled by our Reformers in the 16th century (see above, p. 7).

A brief analysis of the Sarum Liturgy will show how the Church of England celebrated the Sacrament of Holy Communion from the end of the 11th century to the middle of the 16th (A.D. 1090-1549), and will help the student to see more clearly the extent of the changes which were made at the latter date.

The Sarum Liturgy, like the other ancient Liturgies, had two main divisions, commonly called the 'Ordinary' and the 'Canon' of the Mass. The 'Ordinary' contained the more variable parts of the Service; the 'Canon,' or Rule, the fixed portion, which never varied.

A. *The Ordinary consisted of—*

1. An invocation of the Holy Ghost.
2. The Collect for Purity, 'Almighty God, unto whom all hearts be open,' &c.
3. Psalm xliii, 'Give sentence with me,' &c.
4. The Lesser Litany, viz. 'Lord, have mercy, Christ, have mercy,' &c., the Lord's Prayer, and 'Ave Maria,' i.e. 'Hail Mary,' &c.

All this portion was said in the vestry while the clergy were robing.

5. The Introit, i.e. the Entrance Hymn, sung in going from the vestry to the choir.
6. Confession and Absolution, followed by the Kiss of Peace between the Clergy, and the Offering of Incense.
7. The *Gloria in Excelsis*, i.e. 'Glory be to God on high,' followed by 'The Lord be with you,' and the response 'And with thy spirit.'
8. The Collect, Epistle, and Gospel for the day.
9. The Nicene Creed, with the special hymns called 'Graduals,' and 'Sequences.'
10. The Offertory, followed by the Oblation of the Holy Elements.
11. The Invitation, 'Lift up your hearts,' &c.

12. The Thanksgiving, 'It is very meet, just, right, and healthful,' &c., with the Preface Proper for the Holy Day, and the Hymn 'Holy, Holy, Holy,' &c.

B. *The Canon consisted of—*

1. A long prayer combining the substance of our present Prayer for the Church Militant, Consecration Prayer, and first Thanksgiving.

2. The Lord's Prayer, followed by the 'Agnus Dei,' i.e. 'O Lamb of God,' repeated thrice.

3. The insertion of a portion of the Bread in the Chalice, to signify the union of the two natures in our blessed Lord.

4. Prayers preparatory to reception.

5. The Communion, preceded, if the laity were going to communicate, by an Exhortation.

6. A concluding Thanksgiving, Collect, and Blessing.

Such in outline was the Service which our Reformers in the 16th century translated and revised. They preserved its main structure, whilst pruning it of the florid ceremonial which had gathered round it.

Reforma-  
tion  
Changes.

In the use of the Sacrament two corruptions had arisen—the withdrawal of the Cup from the laity, and the rarity with which the laity communicated at all. The former practice had been condemned by the Council of Clermont (in Auvergne) in A.D. 1095, and in England by the Convocation of Canterbury in A.D. 1195, and probably did not become general until it was enjoined by the Council of Constance in A.D. 1415. The origin of it seems to have been an excessive fear of spilling any of the consecrated wine, especially when beards and moustaches were worn,—a fear which was increased by the doctrine of transubstantiation.

The second abuse arose from an exaggerated veneration for this Sacrament under its sacrificial aspect, and a corresponding forgetfulness of its value as a means of communion with Him who had instituted it.

On November 30, 1547, 'The form of a certain Ordinance for the taking of the Body of our Lord under both kinds, of bread and also of wine,' was submitted to Convocation by the Prolocutor, who had received it, as he said, from the Archbishop of Canterbury. Convocation assented to the proposed Ordinance in the next Session, in December; and in the same month a Bill was passed in Parliament, entitled 'for the most Holy Sacrament of the Body and Blood of Christ,' which directed that it should be administered in both kinds. Early in the following year, 1548, a Committee of Bishops and other divines framed 'The Order of the Communion,' in English, which was to be appended to the Latin Mass, 'for the benefit of the common people.' Copies of

it were sent to all the Bishops, accompanied by a letter from the Privy Council, dated March 13, requiring them to see that the new Order was used in their several Dioceses, on and after Easter Day, April 1 (see p. 10). This 'Order' contained the long Exhortation, 'Ye that mind to come,' &c., to be said immediately after the Clergy had communicated. After the Exhortation the Priest was 'to pause awhile, to see if any man would withdraw himself.' Then followed the Invitation, 'Ye that do truly and earnestly,' &c.; then the Confession, the Absolution, the 'Comfortable Words,' the Prayer of Humble Access, the Communion, and 'The peace of God.' All this part was in English. Thus from April, 1548, to June, 1549, when the first Prayer Book was issued, the old Latin Liturgy and the new 'Order of the Communion' existed side by side.

In the Prayer Book of 1549 the title was 'The Supper of the Lord and the Holy Communion, commonly called the Mass.'  
**Titles of the Service.** In the Revision of 1552 the title was altered to its present form.

The name *Mass*, which had been common for more than a thousand years in the Western Church, was now dropped, no doubt from its association with Roman ceremonial and teaching. In itself, however, the word has no doctrinal or ritual significance, nor indeed is it quite clear what its original meaning was. Most probably, however, the word came from a late Latin word '*missa*,' signifying 'dismissal,' which was used when the Catechumens in primitive times were bidden to depart, after they had heard as much of the Service as they were permitted to attend. Hence the first part of the Liturgy came to be called the '*Missa Catechumenorum*,' i.e. the 'Mass of the Catechumens'; while the latter part, containing the actual Communion, to which only baptized persons were admitted, was called the '*Missa Fidelium*,' i.e. the 'Mass of the Faithful.'

The name *Lord's Supper* was borrowed from 1 Cor. xi. 20, where, however, it probably refers to the Agape or Love-feast, which was held immediately before or after Communion. As applied to the Sacrament it serves to emphasize two facts respecting it—

1. Its institution by the Lord Himself.
2. Its social character as a sacred feast.

The name *Holy Communion* was no doubt suggested by the language of 1 Cor. x. 16. It reminds us that the Sacrament is a means of communion or fellowship with Christ Himself, and with all those, whether living or departed, who are members of His Body—the Church.

Another name for this Sacrament is the *Holy Eucharist*, from a Greek word which signifies 'thanksgiving'; the Service being emphatically a sacrifice of praise and thanksgiving.

The Sacrament had been viewed from early times under two aspects—

1. As a commemorative Sacrifice—a way of proclaiming or ‘showing forth,’ as St. Paul says (1 Cor. xi. 26), the death of Christ, and pleading before God the merits of His perfect Sacrifice.

2. As a means of communion with Him.

In the Middle Ages the sacrificial view had been pushed to an extreme. The invention of transubstantiation as it is called, i. e. the doctrine that the Bread and Wine are converted by consecration into the natural Body and Blood of Christ, led men to look upon the Sacrament as a kind of repetition of His death. Hence, to offer up this Sacrifice on behalf of those who were absent, or dead, was supposed to benefit them. Merely to be present at the celebration of it, and to gaze adoringly upon the Sacred Elements, was believed to convey spiritual benefit to the worshippers. The duty and benefit of receiving were almost lost sight of. Mass was performed daily in most churches, and, in many, several times in the day; yet few persons except the clergy communicated more than once or twice a year, and many not at all, until they were at the point of death.

The great object of our Reformers was to bring back the idea and use of this Sacrament as a means of Communion with Christ.

### Introductory Rubrics.

The first three are now very rarely observed.

*Curate*, one who has the charge or care of souls; from the Latin ‘cura,’ care (see above, p. 51).

*Advertise*, i. e. inform, or warn. Comp. Numb. xxiv. 14, ‘I will advertise thee what this people shall do to thy people,’ &c.

*The Ordinary*, one who has primary jurisdiction over each Church; most commonly the Bishop of the Diocese; but Royal Chapels and certain other places are exempt from his jurisdiction.

The fourth Rubric was drawn up in 1552. It directs—

1. That the Holy Table, at the time of the Communion, shall have a fair white linen cloth upon it. This is everywhere observed.

2. That it ‘shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said.’

In the reigns of Elizabeth and James I, it was a common practice in parish churches to place the Holy Table lengthways in the chancel or in the body of the church; but in cathedral churches this custom does not seem to have been generally observed.

In the reign of Charles I, mainly in obedience to an Order of the Privy Council in 1633, the Holy Table was placed altar-wise at the east end,

and protected by rails, which Archbishop Laud directed to be 'near one yard in height, and so thick with pillars that dogs may not get in.'

In 1641 the Commons' House of Parliament ordered the rails to be taken away, and the Table to be removed into the body of the church. After the Restoration in 1660, it became the custom, almost everywhere, to replace the Holy Table altar-wise at the east end, but the Rubric was not altered.

This change in the position of the Holy Table, without a corresponding change in the Rubric, has made it difficult to decide the meaning of the concluding direction, viz.

3. That the priest shall stand 'at the North-side of the Table.'

When the Holy Table was placed lengthways, with the ends east and west, there could be no doubt as to the meaning of these words; but, now that it is placed altar-wise, does 'north *side*' mean 'north *end*,' the minister facing south? or does it mean the north *part* of the west *side*, the minister facing east? The question has been much contested, and, as the Rubric is ambiguous, the practice has always been variable. In the Prayer Book of 1549, when the Holy Table certainly stood altar-wise, the direction was: 'the Priest standing humbly afore the midst of the Altar shall say,' &c.—i. e. he was to stand in front of the middle of the west side, facing east.

The Service may be divided into three parts.

1. *The ante-Communion*, i. e. the part before Communion, to the end of the Prayer for the Church Militant, after which non-Communicants withdraw.

2. *The Communion*, to the end of the Administration.

3. *The post-Communion*, i. e. the part after Communion.

# I.

## THE ANTE-COMMUNION.

The introductory Service helps the Communicant in the threefold preparation, prescribed in the Catechism, of Repentance, Faith, and Charity or Love.

(a) *Repentance*. The Collect for purity of heart reminds us that until sinful thoughts are cast out we cannot really love God, and therefore cannot worthily praise His holy name; and the repetition of the Commandments is an aid to self-examination.

(b) *Faith* is exercised and strengthened by the readings from

God's word in the Epistle and Gospel, and by the repetition of the Creed.

(c) *Love* is exercised by the contribution of alms, and the intercession in the Prayer for the Church Militant, on behalf of all estates of men.

### **The Lord's Prayer and the Collect for Purity.**

In the old Sarum Liturgy these were said secretly by the priest before he went up to the altar.

### **The Decalogue, A.D. 1552.**

The recitation of the Ten Commandments in this place is peculiar to our Liturgy. It was introduced here in 1552, partly on account of the errors of Anabaptists and others, who had pushed the doctrine of justification by faith so far as to underrate the obligation of obedience to the moral law; partly to furnish heads for self-examination. Compare the passage in the Exhortation below, p. 148: 'The way and means thereto' (i.e. communicating worthily) 'is; First, to examine your lives and conversations *by the rule of God's commandments.*'

*The Response* after each Commandment (commonly called *Kyrie*, the Greek word for 'O Lord') is—

1. A prayer for mercy, thus confessing that the Commandment has not been perfectly kept.

2. A prayer that our hearts may be inclined to keep it, thus reminding us that obedience does not consist in the mere outward performance of the command, but depends upon the heart being set to do it. (Compare Ps. cxix. 32, 35, 36.)

In the Scotch Communion Office, our Lord's declaration that all the law is summed up in two great Commandments (St. Matt. xxii. 34-40) is allowed to be read instead of the Decalogue.

In the American Office, it is appended as a guide to the right interpretation of the Commandments.

### **The two Collects for the Sovereign, A.D. 1549.**

The Sovereign is prayed for also in the Prayer for the Church Militant; but in 1549 that prayer formed the introduction to the Prayer of Consecration, and was not heard by non-Communicants.

\* \* *For the Collects, Epistles, and Gospels, see pp. 71-136.*

In the Prayer Book of 1549 there was a Rubric directing that when the Gospel was announced the people should say 'Glory be to Thee, O

Lord.' This Rubric was omitted in 1552, and has never been restored ; but it was inserted in the Scotch Liturgy of 1637, where there was also an order that after the Gospel had been read the people should say 'Thanks be to Thee, O Lord.' The ascription of glory before the Gospel is an old custom in most English churches ; the thanksgiving after the Gospel is a modern revival which has not yet been adopted in all churches (see above, p. 74).

### The Creed.

This is called the Nicene Creed, or Creed of Nicaea, because the greater part of it was framed at a Council held at Nicaea in Bithynia in A.D. 325. This Council was summoned by the Emperor Constantine, because the Church had been much disturbed by the teaching of Arius, a priest of Alexandria, and his followers, who maintained that Jesus Christ was not God equally with the First Person in the Blessed Trinity. The Council was attended by 318 bishops from various parts of Christendom. They came not to determine what the faith of the Church *should* be, but to bear their witness to what it *was*, and always had been, and to express it in language about the meaning of which there could be no mistake. Their testimony was unanimous that the Church had everywhere and always believed in the Godhead of Jesus Christ. This ancient article of the faith was therefore now expressed in very precise terms. Christ was declared to be—

*God of God*, i. e. God coming out of God.

*Light of Light*, i. e. Light coming out of Light.

*being of one substance with the Father*, i. e. of the self-same nature or essence with Him. 'Of one substance with,' is expressed in Greek by a single word, 'homousios'; and, as no Arian would accept it, this was the test word of the Creed. Compare Phil. ii. 6, where the Greek word rendered 'form' signifies 'exact nature'; also Heb. i. 3, 'who being the brightness of His glory, and the *express image* of His person.'

*by whom all things were made*. The pronoun 'whom' here refers to God the Son. The Arians said He was a created Being, although the first in time and rank. He is here, on the contrary, declared to be the Creator of all things. For Scriptural warrants see St. John i. 3; Colos. i. 16, 17; Heb. i. 2.

The Creed as framed at Nicaea ended with the clause 'and I believe in the Holy Ghost,' to which was appended an anathema against the Arian heresy.

The final clauses are found in a work written in A.D. 374, by Epiphanius, Bishop of Salamis. This extended form of the Creed was recognized by the Councils of Constantinople, A.D. 381, and Chalcedon, A.D. 451; but does not seem to have been adopted everywhere before the middle of the 6th century.

*The Lord and Giver of life.* Note that there should be a stop after the word 'Lord.' The assertion is twofold—

1. That the Holy Ghost is Lord, i.e. God.
2. That He is the Giver of life.

*Who proceedeth from the Father and the Son.* The last three words were inserted at a Council at Toledo in A.D. 589, which had been summoned by Reccared, king of the Goths, to declare the national rejection of Arianism. The adoption of the clause was only very gradual in the Western Church, and was owing in great part to the influence of the Emperor, Charles the Great, against the judgment of Pope Leo III. It has never been accepted by the Eastern Church, which objects to it on two grounds:—

1. That it goes beyond the language of Holy Scripture; but see St. John xv. 26; Rom. viii. 9; 1 Pet. i. 11.

2. That it has never been formally sanctioned by a general Council, which is true. The dispute was one of the causes of rupture between the eastern and western branches of the Church, although there is really no material difference of faith between them on the subject.

### Three Rubrics, after the Nicene Creed (A.D. 1661).

1. In the last revision of the Prayer Book, A.D. 1661, this Rubric directed that Banns of Marriage should be published here. In 1753 an Act of Parliament provided that they should be published after the Second Lesson at Evening Service, if there was no Morning Service. The old direction in the Rubric was not altered, but has since been omitted without authority.

*Briefs*, an old word for 'letters.' These were letters from the sovereign, or other authority, directing collections to be made for some charitable purpose, as the building of a church, the relief of sufferers from a fire, or from some public calamity. Old parish registers contain many records of them, but the custom is now disused.

*Citations*, i.e. summonses to appear before some legal authority.

*Excommunications*, i.e. public sentences of censure directed by Canon 65, A.D. 1604, to be pronounced on persons obstinately negligent of public worship, or guilty of notable crime.

2. *Then shall follow the Sermon.* This is the only direction in the Prayer Book about a Sermon as forming part of a Service. To other Services it is merely an appendage, for which there is no rubrical authority.

or one of the *Homilies*, &c. *Homily* is derived from a Greek word meaning a 'discourse.' Two books of Homilies were issued: the first in 1547, composed by Cranmer, Ridley, and Latimer; the second in 1563, the work mainly of Bishop Jewel. They were intended to provide sound teaching, when heresy abounded and many of the parochial clergy were ill educated.

3. *The Offertory.* This originally meant the anthem sung or said while the offerings were being made. Thus, in the Prayer Book of 1549, the Rubric was 'Then shall follow, *for the Offertory*, one or more of these sentences to be sung while the people do offer.'

Compare Chaucer's description of the Pardoner—

'Well cowde he rede a lessoun or a storye,  
But altherbest he sang an offertorie.'

The custom of making a collection on Sunday for the necessities of the poor is as old as the time of St. Paul (see 1 Cor. xvi. 2), and is mentioned in Justin Martyr, A.D. 150, as an invariable part of the Service (see above, p. 5); but the offerings made in primitive times included the Bread and Wine required for the Sacrament, and other things needful for the maintenance of the Church and the clergy.

### The Sentences.

These may be arranged in three divisions.

i. (1-5.) The first four are passages from the Sermon on the Mount, setting forth the duty of doing good works; of laying up treasure in heaven; of doing to others as we would be done by; of obeying in deed and not merely in profession. The fifth is the example of Zacchaeus, who testified his repentance by almsgiving.

ii. (6-10.) Passages from the Epistles to the Corinthians and Galatians on the duty of maintaining those who minister in spiritual things.

iii. (11-20.) On the general duty of relieving the needy and distressed.

### Two Rubrics after the Sentences.

1. *Other devotions*, i.e. other offerings (besides the alms for the poor) devoted to the service of God.

*Reverently . . . humbly.* All the offerings are laid upon God's altar, as part of that Sacrifice of prayer and praise which we present to Him.

2. *When there is a Communion, &c.* 'Alms and other devotions' are to be offered when there is *not* a Communion, but when there is one the Elements of Bread and Wine are now to be presented also. Up to this point they are generally kept upon a side-table or shelf, commonly called a 'credence table.' This word comes from the Italian 'credenzare,' 'to test,' from the custom of testing the food offered to great persons by having it tasted, to make sure that it was free from poison. The official taster was called 'credenzer,' and the table on which the food to be tested was placed was called 'a credenz.'

### The Prayer for the whole state of Christ's Church.

*Militant here in earth.* The Church here on earth is a Church Militant, i.e. at war with sin, as distinguished from the Church hereafter in heaven, which will be triumphant and at rest.

A similar prayer to this is found in all old Liturgies, but generally as the introductory part of the Prayer of Consecration: a connexion which was retained in the Prayer Book of 1549. It consists of—

1. A petition that God will accept the offerings and prayers now made to Him.

2. Intercession for the Church as a whole, for Christian sovereigns and all in authority, for the clergy, for all Christian people, more especially the congregation present, and all who are in affliction of any kind.

3. A thankful commemoration of the faithful dead.

*By thy holy Apostle*, i.e. St. Paul in 1 Tim. ii. 1.

*Alms and oblations.* The marginal note has 'alms *or* oblations,' thus perhaps distinguishing the two. The alms are, of course, the offerings for the poor. 'Oblations' may include all other kinds of offerings, but probably refer more especially to the Bread and Wine, which the Rubric just before has directed to be placed on the Holy Table.

*Indifferently*, i.e. impartially.

*Lively*, i.e. living. Comp. 1 Pet. ii. 5, 'Ye also, as lively stones.'

### Three Introductory Exhortations.

These are peculiar to our reformed Liturgy. The first and third were composed mainly in 1548 (see above, p. 140), the second in 1552. They were directed specially against two dangers which beset the laity in the 16th century:—

1. Negligence of the Sacrament as a means of communion, which had prevailed in mediaeval times.

2. Irreverence—the offspring of those low views concerning the nature of the Sacrament which had been introduced by foreign reformers.

They contain much useful instruction, but are not very well suited for public reading in the Church in these days, when Holy Communion is frequently celebrated, and the teaching of the clergy upon the subject is, as a rule, constant and systematic.

### Explanation of terms.

IN FIRST EXHORTATION.—*Unworthily*, i.e. lightly, irreverently, without due consideration of the dignity and importance of the Sacrament.

The words ‘worthily’ and ‘unworthily’ in this passage have no reference to the worthiness of the communicant to receive the great gift offered in this Sacrament, for he confesses just afterwards that he is not ‘worthy to gather up the crumbs’ under God’s Table. The language is borrowed from 1 Cor. xi. 27, where St. Paul is reproving those who came to Holy Communion in a light unbecoming spirit, and so ate and drank unworthily; but he adds, ‘let a man examine himself, and so let him eat of that Bread,’ &c., implying that he who thus prepared himself by careful examination would come worthily. This is the line followed in the Exhortation, the main design of which is to urge the duty of self-examination.

IN THIRD EXHORTATION.—*Guilty of*, i.e. *in respect of*, *in regard to*. Those who come in an irreverent spirit offer an indignity to Him who gave His body and shed His blood for us.

*Damnation*. The Greek word in 1 Cor. xi. 29, thus rendered in the Authorized Version, signifies no more than ‘a judgment,’ or ‘condemnation.’ See the Revised Version.

*Not considering*, literally ‘not distinguishing,’ i.e. making no distinction between common bread and that which has been consecrated to be the means of spiritual grace.

The two Exhortations provided in the Prayer Book of 1549 were followed by the Offertory Sentences, after which there was a direction that ‘so many as shall be partakers of the Holy Communion shall tarry still in the Quire, or in some convenient place nigh to the Quire, but all other persons shall depart out of the Quire.’ (See above, p. 140.)

## II.

## THE COMMUNION.

**The Invitation.**

*Ye that do truly and earnestly, &c.* This was perhaps originally a signal for communicants to enter the chancel, as directed in the Rubric just quoted. It is the custom still in some large parish churches for communicants to move up nearer to the altar at the words 'draw near.'

**The Confession.**

RUBRIC.—In the Prayer Book of 1549 it was directed that the Confession should be said, in the name of the communicants, 'either by one of them, or else by one of the Ministers, or by the Priest himself.'

The Rubric was altered to its present form in 1661, but the congregational character of the Confession is secured by the last clause in the Rubric, 'both he and all the people kneeling humbly upon their knees, and saying.'

Compare this Confession with the General Confession at Morning and Evening Prayer. It is more fervent in tone, expressing a deeper sense of the burden of sin, and a more intense longing to be relieved from it.

**The Absolution.**

*Have mercy upon you*, i.e. 'may He have mercy upon you.' Compare this form of Absolution with two others—(1) in Morning and Evening Prayer, (2) in the Order for the Visitation of the Sick.

It will be found that the three forms are all based upon the same principles; namely, that God alone absolves; that they only are absolved who truly repent and believe; that Christ's minister is authorized to pronounce absolution to those who fulfil these conditions.

**The Comfortable Words.**

The insertion of these beautiful passages from Holy Scripture (in A.D. 1548) is peculiar to our Liturgy, but the extracts themselves, except the first, occur with others in the *Consultation* of Herman, Archbishop of Cologne, a book of which our Reformers made considerable use.

Our Lord's invitation to the weary and heavy-laden, the assurance of our heavenly Father's love, and the declaration that Christ is our

Saviour and Advocate, are appropriately addressed to those who have just expressed their deep sense of the burden and misery of sin.

### The Versicles.

Commonly called *Sursum Corda*—the Latin words here rendered ‘Lift up your hearts.’ These Versicles are found in all the most ancient Liturgies, and are referred to by St. Cyprian, A.D. 252, in a treatise on the Lord’s Prayer. It is a remarkable illustration of the skill with which the compilers of our Liturgy interwove new matter with the old, that we pass without the slightest sense of discord from the ‘Comfortable Words,’ introduced in the 16th century, to these verses, which are of such great antiquity.

Note also that, as in the Morning and Evening Services, so here Confession of sin, and absolution from it, are followed by an outburst of thanksgiving and praise.

### The Thanksgiving.

*It is very meet, right, &c.* This also is a very ancient form, but in the primitive Liturgies it was only the beginning of a long thanksgiving, which was followed without any break by the Consecration Prayer. In the Prayer Book of 1549 the old arrangement was preserved, and the main substance of one long prayer in that book is now distributed amongst three prayers, viz. the ‘Prayer for the Church Militant,’ the ‘Prayer of Consecration,’ and the first prayer after Communion, called the ‘Prayer of Oblation.’

### The Hymn of Praise.

Commonly called *Ter Sanctus*, i.e. ‘Thrice Holy.’ In the ancient Liturgies it was customary for the priest alone to say the introductory words ‘Therefore with Angels and Archangels,’ &c., the people joining in at the words ‘Holy, holy, holy’; and in the Prayer Book of 1549 there was a direction to this effect: ‘This the Clerks shall also sing.’ This Rubric was omitted in A.D. 1552, and after A.D. 1604 the passage beginning ‘Holy, holy’ was no longer printed as a separate paragraph. Hence people got into the way of repeating the prefatory part after the priest as well as the actual hymn, but in most churches the primitive custom has now been revived. The words of the hymn are based upon Is. vi. 1–3 and Rev. iv. 8.

### Proper Prefaces.

These were limited by our Reformers to five great festivals. In the Sarum Missal and other mediaeval Liturgies there were many more, The Prefaces for Easter Day, Ascension Day, and Trinity Sunday are free translations of the forms in the Sarum Missal, which were derived from the Sacramentaries of Gelasius, A. D. 492, and Gregory, A. D. 590. The Prefaces for Christmas Day and Whit-sunday were composed in 1549.

Each Preface contains a precise statement of the event or the doctrine commemorated. The first three are to be used on the festival, and seven days after it, commonly called the Octave. The fourth is to be used for six days, the seventh day being Trinity Sunday, which has a Preface of its own. The greater festivals of the Jews were prolonged in like manner for seven days.

### The Prayer of Humble Access.

RUBRIC.—*Kneeling down at the Lord's Table.* The term 'Lord's Table' was substituted in 1661 for 'God's Board,' the term used in all earlier editions.

This beautiful prayer was composed for the 'Order of Holy Communion' in 1548 (see above, p. 139), and inserted in the Prayer Book of 1549. It consists of—

1. A declaration of our utter unworthiness to come to this Holy Feast, and our entire dependence upon God's mercy. (See note on the meaning of 'unworthily,' above, p. 148.)

2. A prayer that we may so eat and drink the Body and Blood of Christ that we may be united with Him, and be cleansed body and soul from sin.

*To gather up the crumbs, &c.,* no doubt with reference to the saying of the Syro-Phoenician woman in St. Matt. xv. 27.

*Thou art the same Lord,* i. e. the same as Thou hast ever been.

*Whose property is,* i. e. whose peculiar characteristic is.

*So to eat,* i. e. in such a spirit.

In the Prayer Book of 1549 the Invitation, the Confession, the Absolution, the Comfortable Words, and the Prayer of Humble Access were placed between the Prayer of Consecration and the actual Communion.

### The Prayer of Consecration.

RUBRIC.—*Standing before the Table.* See note on the Rubric at the beginning of this Service about the position of the priest. If

'north side' in that Rubric means the north part of the west side, then the meaning of the Rubric in this place is clear; 'before the Table' will mean 'afore the midst of the altar,' as it is expressed in the Prayer Book of 1549. If, on the other hand, 'north side' means 'north end,' then it is doubtful whether 'before the Table' means before the north end of it, facing south, or before the middle, facing east. The question has been much debated, and variously decided.

*Before the people*, i.e. in their sight. This cannot easily be done unless the priest stands before the middle of the Holy Table, for, when he stands at one end of it, he is, in many churches, entirely hidden from the view of those persons who are not in the chancel or not directly opposite the entrance of it.

The prayer consists of—

1. An introduction, down to the words 'until His coming again'; setting forth the completeness of the sacrifice for sin made by the death of Christ, and referring to His institution of this Sacrament as a means of commemorating it.

2. A prayer ('Hear us, O merciful Father,' &c.) that those who receive 'the creatures,' i.e. the created things, 'of Bread and Wine,' in obedience to Christ's command, may be 'partakers of His most blessed Body and Blood.'

3. A solemn recital of our Lord's institution of the Sacrament as recorded by the Evangelists (more especially St. Luke), and by St. Paul, 1 Cor. xi. 23-25. The form closely resembles that of the Nuremberg Lutheran Liturgy, 1533.

Note that the prayer insists upon the sufficiency of one oblation of Himself made by Christ, no doubt as a warning against the notion that this Sacrifice can ever be repeated. It also guards against transubstantiation by calling the Elements 'these Thy creatures of bread and wine,' but nevertheless it implies that they are the means of receiving the Body and Blood of Christ.

In all Eastern Liturgies the Prayer of Consecration includes an invocation of the Holy Spirit so to sanctify the gifts on the altar that they may become vehicles of grace to the recipients. The Prayer Book of 1549 contained such an invocation, 'Hear us, O merciful Father, we beseech Thee; and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of Thy most dearly beloved Son, Jesus Christ, who in the same night,' &c. This invocation was struck out in 1552, and has never been replaced, though a similar one was inserted in the Scotch Liturgy in 1637, and also in the American Liturgy in 1789.

In our present Liturgy, although there is no direct invocation, we may consider that it is implied in the prayer 'grant that we receiving these Thy creatures,' &c., and the consecration of the Elements consists in setting them solemnly apart for their holy purpose in the words which Christ uttered, accompanied by one of His acts, viz. the breaking of the bread, and by the imposition of hands, which is symbolical of blessing.

### The Reception.

RUBRIC.—*In both kinds*, i.e. both the bread and wine. To administer in both kinds to all communicants, whether clergy or laity, was the primitive custom. We learn this fact from Justin Martyr's account of the Service in his time, about A.D. 150 (see above, p. 5). As to the causes which led to withholding the Cup from the laity, see above, p. 139.

*Into their hands.* St. Cyril of Jerusalem (about A.D. 347) testifies that this was the primitive custom; but early in the 7th century the custom grew up of putting the bread into the mouth of the communicant, lest any crumbs should be dropped, and it was enjoined by a Council at Rome in A.D. 895. The practice was retained in 1549, 'lest any should carry away the bread secretly, and abuse it to superstition and wickedness;' but in 1552 the more primitive custom was revived.

*To any one.* It seems clear from this direction that the words are to be said to each communicant separately, as directed in Canon 21, A.D. 1604, 'Likewise the Minister shall deliver both the Bread and the Wine to every communicant severally.'

The most ancient form of words on delivering the Elements was simply 'The Body of Christ' and 'The Blood of Christ,' to which the recipient answered 'Amen.' By the time of Pope Gregory the Great, A.D. 590, it had become 'The Body (or Blood) of our Lord Jesus Christ preserve thy soul,' and by the 8th century the words 'unto everlasting life' had been added. In the Sarum Missal the form was 'The Body of our Lord Jesus Christ preserve thy body and soul unto life eternal.' In the 'Order of Communion' drawn up in 1548 (see above, p. 139), when the Cup was first restored to the laity, the form was 'The Body of our Lord Jesus Christ preserve thy body,' 'The Blood,' &c., 'preserve thy soul.' In the Prayer Book of 1549 the words 'preserve thy body and soul unto everlasting life' were said in each case. In the revision of 1552 these sentences were struck out, and the words 'Take and eat this,' &c., 'Drink this,' &c., were substituted for them. Finally, in the revision of 1559 the sentences used

in 1549 and 1552 were combined into the present form. The first sentence is a prayer that the recipient may be saved, body and soul, by Christ's Body given for him and Christ's Blood shed for him. The second is an exhortation to him to feed upon Christ spiritually, with a thankful remembrance of His death.

In the Prayer Book of 1549 it was directed: 'In the Communion-time the Clerks shall sing, "O Lamb of God, that takest away the sins of the world, have mercy upon us," "O Lamb of God," &c., "grant us Thy peace;"' and certain 'sentences of Holy Scripture' were appointed to 'be said or sung, every day one, after the Holy Communion, called the post-Communion.'

These directions were omitted in 1552. Nevertheless the custom of singing during the reception seems to have been common. Archbishop Whitgift in 1598, addressing Cartwright the Puritan, remarks, 'As for piping, it is not prescribed to be used at the Communion by any rule: singing I am sure you do not disallow, being used in all reformed Churches.' A writer in 1625 observes, 'During the distribution I do well remember we sang thirteen parts of the 119th Psalm.' Bishop Cosin, in 1661, suggested that the directions about singing should be revived. This suggestion was not followed, but it is the custom in many churches for soft music to be played; and in the American Liturgy it is directed that 'a hymn, or part of a hymn, shall be sung' immediately after the Consecration Prayer.

#### RUBRICS AFTER THE RECEPTION.

1. For consecrating more bread and wine if required. This Rubric was added in 1661.

2. *Covering the same with a fair linen cloth.* This is called in the Eastern Church a Veil, in the Western a Corporal, from the Latin *corpus*, body, because it was used to cover the Elements which represented the Body of the Lord. It was originally held to symbolize the linen clothes in which the Body of our Lord was wrapped when laid in the sepulchre.

The Elements, having been consecrated for a holy purpose, are not to be treated like common bread and wine, but to be reverently veiled, and at the end of the Service to be reverently consumed. (See the sixth Rubric at the end of this Office.)

## III.

THE POST-COMMUNION<sup>1</sup>.

## The Lord's Prayer.

In the Prayer Book of 1549 this was appended to the Consecration Prayer, following the example of most ancient Liturgies. In the Sarum Missal it was included in the Office to be said by the clergy in the vestry after Communion, and this position perhaps suggested its removal, in 1552, to its present place.

## The Prayer of Oblation.

In the Prayer Book of 1549 this was connected with the Consecration Prayer, following the model of ancient Liturgies. It came immediately after the words of institution, 'Do this . . . in remembrance of Me,' and was introduced thus: 'Wherefore, O Lord and Heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we Thy humble servants do celebrate, and make here the memorial which Thy Son hath willed us to make' . . . 'entirely desiring Thy fatherly goodness,' &c., nearly as in the present prayer. As it stood then, the prayer brought out very clearly and forcibly the whole purpose and meaning of the Sacrament about to be celebrated:—

1. The commemoration or representation of the one great Sacrifice by Christ.

2. The Eucharistic Sacrifice, i.e. the sacrifice of praise and thanksgiving by the worshippers.

3. Their dedication or sacrifice of themselves to Him who gave Himself for them.

4. The grace of communion with Him.

The prayer was shifted to its present position in 1552. Bishop Cosin, and other Revisers in 1661, wished to restore the old arrangement, but were not able to effect their purpose. In the Scotch and American Liturgies, on the other hand, it is retained.

*Reasonable*, i.e. rational, as distinguished from the sacrifices of irrational animals under the Jewish law.

*Lively*, i.e. living. The whole passage is borrowed from Rom. xii. 1.

*Or this* (a form of thanksgiving).

This alternative form was composed in 1549, partly from one in Herman's *Consultation*, and partly from one in the Eastern Liturgy

<sup>1</sup> i. e. The After-Communion.

of St. James. In the Prayer Book of 1549 it was the only form in this place, and was followed directly by the Blessing. It is

1. A thanksgiving for the spiritual food conveyed through the Sacrament to those who have duly received it, and for the assurance afforded thereby of God's favour, and that we are 'very,' i.e. real, 'members of the mystical,' i.e. spiritual, body of Christ, which is here 'the blessed company of all faithful people.'

2. A prayer for grace that we may continue in this same holy fellowship, and (as a consequence) bring forth the fruit of good works.

### The Gloria in excelsis<sup>1</sup>.

This noble hymn of praise is of great antiquity. In the Eastern Church it is called the 'Angelic Hymn,' because the Song of the Angels at the birth of our Lord forms its theme or groundwork. In very early times it was sung as a daily morning hymn. Perhaps the martyr St. Polycarp, A.D. 155, was quoting it with his dying breath when he said, 'Therefore for all things I praise Thee, I bless Thee, I glorify Thee.' It is alluded to, or partly quoted, by St. Athanasius, St. Chrysostom, and other ancient writers. It was first introduced into the Western Liturgies by Symmachus, Bishop of Rome, A.D. 500, who placed it at the beginning of the Office: and this was its position in the Prayer Book of 1549, where it came just after the opening Collect for Purity and the Introit Psalm. It was shifted to its present position in 1552, possibly with some reference in the minds of the compilers to the hymn sung by our Lord and His Apostles after the Last Supper, Matt. xxvi. 30.

Note that, like the *Te Deum*, it is threefold: (1) a hymn of praise; (2) a prayer to Christ; (3) a Creed.

### The Blessing.

This is peculiar to our reformed Liturgy. The first part, 'The peace . . . Jesus Christ our Lord,' taken from Phil. iv. 7, was appointed in the 'Order of Holy Communion,' drawn up in 1548. The remainder was added in 1549.

### The Occasional Collects.

Of these, the first, second, and fourth are translated from the Sarum Missal. The remainder were composed in 1549; the third, perhaps, being suggested by a similar prayer in the Liturgy of St. James.

<sup>1</sup> The Latin words for 'Glory in the highest.'

*Prevent us* (fourth Collect), i.e. 'go before us,' from the Latin *prævenire*, 'to come in front of.' One may go in front of another either to guide and encourage, or to hinder. In the English of the Bible and the Prayer Book 'prevent' is most commonly used in the former sense. Sometimes it has simply the meaning of 'precede,' e.g. 1 Thess. iv. 15: 'We which are alive . . . shall not prevent,' i.e. precede, 'them which are asleep.' (See the Revised Version.)

### The nine final Rubrics.

Most of these were inserted here in 1552, taking the place of others, longer and different, which were in the Prayer Book of 1549.

1. The Rubric before the Occasional Collects above directs them to be used after the Offertory if there be no Communion; but, according to this Rubric, they are to be said after the 'Prayer for the Church Militant,' and this is the direction now observed.

2 and 3. The object of these directions was to ensure the celebration of the Sacrament as a Communion, and to prevent a return to the old abuse of 'solitary masses,' in which the priest was supposed to offer Christ for the living and the dead. (See Article XXXI.)

4 and 8 prescribe the minimum, i.e. the least number of times the Holy Communion ought to be received in Cathedral and Collegiate Churches, and Colleges and Parish Churches. The rule laid down for the latter, that all parishioners should communicate three times a year at the least, of which Easter is to be one, was a very old one. The Councils of Agde, A.D. 506, and Autun, A.D. 670, decreed that persons who did not communicate at Christmas, Easter, and Pentecost, were not to be regarded as true members of the Catholick Church. A council convened in England under Ælfeah (St. Alphege), Archbishop of Canterbury, A.D. 1009, passed a Canon, 'Let every one who understands his own need go to housel' (i.e. Communion) 'at least thrice in the year, as it is requisite for him.'

5. In the Prayer Book of 1549 the use of unleavened bread was prescribed, 'round as it was afore, but without any manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces.' The present Rubric, framed in 1552, was understood by Archbishop Parker, in the reign of Elizabeth, to mean that ordinary bread would *suffice* where wafer bread could not be had, or where the use of it might lead to disturbance from a suspicion of some superstitious meaning; and the Injunctions of Elizabeth, A.D. 1559, take the same view.

6. The Holy Elements are not to be reserved, but reverently

consumed in the church. In 1549 reservation was allowed for the Communion of the sick.

7. *At the charges of the Parish.* In the primitive Church the Elements were presented by the worshippers. A vestige of this custom may be seen in the Cathedral Church at Milan, where a society exists of ten old men and two old women, of whom two in rotation, vested in black and white mantles, carry the Oblations up to the Choir, and present them to the Deacons.

**The Declaration on kneeling** (also called '**The Black Rubric**').

In some copies of the Prayer Book of 1552 an explanation was inserted here why communicants were directed to kneel, some of the Puritan party having objected to that posture, as seeming to signify adoration of the Elements. It was affirmed that 'no adoration was done, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or to any Real and Essential Presence there being of Christ's natural Flesh and Blood.'

This Declaration was signed by the king (Edward VI), but was never ratified by the Church, and was not reprinted in Prayer Books from 1559 to 1661. At the Savoy Conference in that year the old objection to kneeling was revived by the Puritan party, and the restoration of the Declaration was demanded. The Bishops replied that there was at that time much more danger of profanation than of idolatry, but finally they consented to replace the explanation with some verbal alterations. For 'real and essential presence,' &c., the words 'corporal presence' were substituted. It is only in the Declaration of 1552 that the expression 'real presence' was ever used in the Prayer Book, and what was then denied was only the real presence of *Christ's natural Flesh and Blood*.

By substituting the words 'corporal presence' for 'real presence,' the Revisers in 1661 made it quite clear that all which the Church of England protests against is the notion of a material presence of Christ, such as was involved in the modern doctrine of 'transubstantiation'; it does not protest against that doctrine of a real spiritual presence which has been held and taught in the Church from the earliest ages.

# The Baptismal Offices.

## INTRODUCTORY NOTES.

THESE Offices are the beginning of a series which hallow all the most important events and epochs of human life from the cradle to the grave.

The word baptism comes from a Greek word which signifies immersion. The verb is sometimes used in a figurative sense of persons 'plunged,' as we say, in misfortune or in debt. But it commonly means to dip for the purpose of washing. In this sense it is used of Naaman's dipping himself in Jordan, 2 Kings v. 14. In St. Mark vii. 4, St. Luke xi. 38, and Heb. ix. 10, both the verb and the noun are used to signify a ceremonial cleansing of the person, and of vessels, before eating and drinking.

The custom of washing before prayer or sacrifice was common in most ancient religions, especially in the East: the idea underlying it, no doubt, being that the worshipper needed purification in body and in soul.

The admission of proselytes into the Jewish Church was sometimes accompanied by ceremonial washing as well as circumcision; and the baptism of St. John the Baptist, called 'the baptism of repentance for the remission of sins,' St. Mark i. 4, may be viewed as a kind of transition from this custom to Christian baptism. The rite was symbolical of that cleansing of heart and life which those who came and confessed their sins to him professed to desire. Administered by such a man as St. John, it may have been regarded as a kind of assurance of God's pardon; but the Baptist himself expressly disclaimed any authority to convey spiritual grace through his baptism. That power was reserved for the greater One than himself who should come after him (St. Matt. iii. 11). Accordingly, we find our Lord describing the qualification for admission into the kingdom of God as a new birth effected by water and the Spirit (St. John iii. 5). The outward visible sign of water, which had been used by John the Baptist, was henceforth to be connected with an inward spiritual grace. In His farewell charge

**Origin of  
Baptism.**

to His Apostles our Lord commissions them to 'teach' (literally 'make disciples of') 'all nations, baptizing them in' (or rather 'into') 'the name of the Father, and of the Son, and of the Holy Ghost' (St. Matt. xxviii. 19). The Apostles obeyed this command. After the first Christian sermon preached by St. Peter on the Day of Pentecost, when the hearers were 'pricked in their heart,' and said 'what shall we do?' the reply was, 'Repent, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost' (Acts ii. 37, 38, Revised Version). From that day to this, baptism has been the door of admission into the Christian Church, and so into the spiritual privileges and blessings which are bestowed by Christ, the Head of the Church, upon all the members of His Body.

The two qualifications for baptism which have always been required are (1) repentance (Acts ii. 38; iii. 19; 2 Pet. iii. 9); (2) faith (St. Mark xvi. 16; Acts viii. 36, 37; Gal. iii. 26, 27; Heb. xi. 6).

There is no direct record in the New Testament of the baptism of infants; but the statement that the Apostle baptized 'households,' without any hint being given that children were excluded (Acts xvi. 15, 33; 1 Cor. i. 16), and the absence of any direction concerning the age at

**Infant  
Baptism.**

which they were to be baptized, form a strong presumption in favour of the practice of infant baptism by the Apostles. Moreover, the fact that our Lord did not disdain to take infants into His arms and bless them, and that He blamed those who would have kept them from Him, seems to indicate His will in the matter. Infant baptism was certainly the practice of the primitive Church, for it is alluded to by writers as early as Justin Martyr, A.D. 150, and Irenaeus, A.D. 177; and it is a sound rule laid down by one of our own theologians, that if what is probably taught in Holy Scripture was certainly taught and practised in the primitive Church, it comes to us with the force of a divine command.

There can be little doubt that in Apostolic times baptism was administered by immersion, which, as remarked above, is the literal meaning of the word. Moreover, baptism by immersion was a forcible illustration of the spiritual change which the Christian was to undergo. As the convert disappeared beneath the cleansing water and then rose out of it, so his old corrupt nature was to be buried, and he was to rise up a new creature. All the references to baptism made by St. Paul seem suggested by this mode of administering it. (See Rom. vi. 4; Coloss. ii. 12.) As Christ died, and was buried, and rose again, so the Christian was to regard himself as having in Baptism become

dead and buried in relation to sin, and risen again in relation to righteousness. His whole life was to be the acting out of this idea.

We have accounts in several early writers of the way in which Baptism was administered in the primitive Church.

One of the most vivid descriptions is given by Cyril of Jerusalem, about A.D. 347, in some lectures addressed to converts recently baptized. 'First ye entered into the outer hall of the baptistery, and there, facing westwards, ye heard the command to stretch forth your hand, and as in the presence of Satan ye renounced him, saying, with outstretched arm, "I renounce thee, Satan, and all thy works and all thy service." Then ye were told to say, "I believe in the Father, and in the Son, and in the Holy Ghost . . . and in one baptism of repentance." As soon as ye entered the inner chamber ye put off your garments, and this was an image of putting off the old man with his deeds. Then ye were anointed with exorcised oil, and were made partakers of the good olive tree, even Jesus Christ. After these things ye were laid in the holy pool of Baptism, as Christ was carried from the Cross to the Sepulchre . . . and ye descended thrice into the water and ascended again, here also pointing by a figure to the three days' burial of Christ. And at the self-same moment ye died and were born, and that water of salvation was at once your grave and your mother. After ye had come up from the sacred pool the unction was the emblem of that wherewith Christ was anointed.' (He means the anointing with the Holy Ghost and with power, mentioned Acts x. 38.)

Primitive and  
Mediaeval  
Offices.

The mediaeval Offices of Baptism resembled this primitive form, but, as in the case of other Offices, ceremonies were unnecessarily multiplied. The more edifying of them were—

1. The placing of a lighted taper in the child's hand, with the words, 'Receive a burning light that cannot be taken out of thy hand; guard thy Baptism; keep the Commandments; that when the Lord shall come to the wedding thou mayest be able to meet Him in company with His saints in the heavenly bride-chamber, that thou mayest have eternal life for ever and ever. Amen.'

2. The putting on, after Baptism, of a white robe called the 'Chrisom,' which was worn for eight days. The stripping off of the ordinary garments before Baptism and the wearing of this white robe were vivid illustrations of that putting off of the old man, i.e. the old corrupt nature, and putting on the new man, or Christ, which St. Paul makes so much of in his teaching about Baptism. (See Gal. iii. 27; Ephes. iv. 22-24.)

From very early times buildings were specially set apart for the

purpose of Baptism. Some of these ancient baptisteries, as they were called, still exist. One of the oldest and most perfect specimens, of about A.D. 430, is at Ravenna in Italy. They were,

**Baptisteries.** very commonly, octagonal buildings, but sometimes round, with an octagonal or circular bath, generally of marble, in the centre. The finest specimens of mediaeval baptisteries are at Florence and Pisa. Cuthberht, Archbishop of Canterbury, A.D. 750, built a baptistery, east of the cathedral, which was destroyed by fire in 1067. Sometimes the baptistery was an enclosed space inside the church. There are a few specimens of this kind in England, as at Luton, in Bedfordshire, and Trunch, in Norfolk. As a general rule the font is placed just inside the church at the west end, to signify that Baptism is the door of admission into the Church of Christ. (See above, p. 3.)

The baptismal service in the Prayer Book of 1549 retained some of the mediaeval ceremonies: (*a*) the exorcism, i.e. an adjuration to Satan in the name of the Holy Trinity to let go his hold upon the child; (*b*) the anointing of the child with consecrated oil; (*c*) the putting on of the Chrisom. The benediction of the font, formerly part of the Service, was now made a separate rite, to be performed once a month, when the water was renewed.

In 1552 this rite, and the three ceremonies already mentioned, were omitted, as well as threefold immersion.

## The Ministration of Public Baptism of Infants, to be used in the Church.

*Public Baptism.* Holy Baptism has always been a public ceremony (except in cases of emergency), for the reasons given in the first Rubric.

INTRODUCTORY RUBRICS.—1. In the Prayer Book of 1549 this Rubric began with a statement that Baptism ‘in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide,’ when ‘it was openly ministered in the presence of all the congregation,’ and that although this custom has now ‘grown out of use’ and cannot well be restored, ‘yet it is thought good to follow the same as near as conveniently may be ; wherefore the people are to be admonished,’ &c. The words which follow are almost exactly the same as in the present rubric.

2. God-parents are also called ‘sponsors,’ from the Latin *sponsor*, a surety, one who answers or promises for another. In the primitive Church, as in the Eastern and Roman Churches at the present day, only one sponsor was required, but in the Church of England it seems to have been the custom from a very early age to have three, although the Sarum Manual directs that there shall be only two, and the present rubric requiring three was not inserted before 1661. By Canon 29, A. D. 1604, the parents of the child are forbidden to be the sponsors. The Convocation of Canterbury passed a Canon, in 1865, removing this prohibition, which has been generally accepted in the southern province, although it has not been ratified by the Crown, or adopted by the province of York.

3. *Immediately after the last Lesson.* Probably because this is followed by the recitation of the Creed and the Lord’s Prayer, which, in the primitive Church, only baptized persons were permitted to use.

*Which is then to be filled.* In 1549 it was directed to be filled once a month, and a special form of prayer, derived from the Mozarabic (i. e. Spanish) rite, was provided for the sanctification of the water.

The Service for the Public Baptism of Infants may be divided into four parts :—

I. *Introductory*, consisting of an address, setting forth the necessity of Baptism, two prayers, the Gospel, a second address, and a thanksgiving.

II. An address to the sponsors, followed by the baptismal vows made by them in the name of the child.

III. The invocation of God's blessing on the child; the benediction of the water; the BAPTISM; the reception of the child 'into the congregation of Christ's flock'; and the signing of the Cross on his forehead.

IV. Concluding prayer and thanksgiving, and addresses to the sponsors concerning their duties.

### PART I.

The preliminary question 'Hath this Child been already baptized?' is put because Baptism is a Sacrament which is not to be repeated, being an introduction, once for all, into a new state of life. When a child has been privately baptized, people are apt to say that it has been 'half-baptized,' which is an incorrect and absurd expression. If the child has been baptized with water and in the name of the Holy Trinity, baptism has been completely administered. The child is afterwards brought to be received into the Church, and to have the baptismal vows made in its name.

*If they answer*, No, &c. Should the answer be 'Yes,' then certain questions are to be put. See Rubric at the end of the Office for Private Baptism.

#### First address to the people, A.D. 1549.

This was composed in 1549, but was partly suggested by a form in the *Consultation* of Herman of Cologne. It begins with the statements—

1. That all are conceived and born in sin.
2. That Christ therefore declared that all needed to be regenerate and born anew before they could enter the kingdom of God.
3. That this new birth is effected by means of water and the Holy Ghost.

The people are then called upon to pray that the child may receive this blessing.

#### First Prayer, A.D. 1549.

This also is based on a prayer in Herman's *Consultation*, which was itself derived from an ancient form. It refers—

1. To two Scriptural types of Baptism, the salvation of Noah and his family in the ark (see 1 Pet. iii. 20, 21), and the passage of the Israelites through the Red Sea.

2. To the sanctification of water to the mystical washing away of sin, by the Baptism of Christ in the river Jordan.

Prayer is then offered that these types may be fulfilled in the case of the child about to be baptized, that he may be cleansed and sanctified by the Holy Ghost, may be received into the ark of Christ's Church, and may so pass the waves of this troublesome world that he may reach the land of everlasting life.

### Second Prayer, A.D. 1549.

This is a translation, with alterations, of a prayer in the Office 'For the Making of a Catechumen' in the Sarum Manual. It was, in its original form, addressed to God the Son: hence the words in the invocation, 'the life of them that believe, and the resurrection of the dead,' are evident references to our Lord's saying in St. John xi. 25.

In the Prayer Book of 1549 there followed, after this prayer, the exorcism of the evil spirit, in the form of a stern command to the unclean spirit in the name of the Trinity to come out and not to presume henceforth 'to exercise any tyranny' towards those 'whom Christ hath bought with His precious blood, and called by His Holy Baptism to be of His flock.'

### The Gospel (St. Mark x. 13).

In the Sarum Manual the parallel passage in St. Matthew xix. 13 was used. The present Gospel was substituted in 1549, probably because it is a little fuller, and the language more emphatic, and it was therefore a stronger witness against the Anabaptist heresy which was prevalent in Europe when the first Prayer Book was compiled.

### Second address to the people, A.D. 1549.

This is based on a form in Herman's *Consultation*.

It is a brief commentary on the Gospel. It points out that our Saviour Christ—

1. Commanded the children to be brought to Him.
2. Blamed those who would have kept them from Him.
3. Exhorted all to follow their innocency.

It exhorts the hearers to believe—

1. That Christ will favourably receive the infants now brought to Him, embracing them with the arms of His mercy.
2. That He will give them the blessing of eternal life.

*Alloweth*, i. e. 'approves.' Comp. St. Luke xi. 48, 'Ye allow the deeds of your fathers.'

The address ends with

### A Thanksgiving,

That God has called the members of His Church to a knowledge of His grace and to faith in Him, passing on into a prayer that this knowledge and faith may be increased and confirmed, and that the Holy Spirit may be given to the child that he may be born again and be made an heir of everlasting life.

In the Prayer Book of 1549 the whole of this introductory Service, including a recitation of the Lord's Prayer and the Creed, was said at, or near, the door of the church. The priest was then to take one of the children by the right hand, the others being brought after him, and 'coming into the church towards the font,' he was to say, 'The Lord vouchsafe to receive you into His holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen.'

## PART II.

### The address to the Sponsors.

This is based on a form in Herman's *Consultation*. It reminds the sponsors of the two parts in the baptismal covenant or agreement—

1. *God's part*, consisting of present pardon and spiritual grace, and the promise of a heavenly inheritance.

2. *Man's part*, which is threefold, consisting of (*a*) the renunciation of the devil and his works; (*b*) belief in God's word; (*c*) obedience to His commandments.

The sponsors are then called upon to make this threefold vow in the name of the child.

### I. THE VOW OF RENUNCIATION.

This was of great antiquity. For the forms which accompanied it, see above, pp. 47, 161.

*To renounce* signifies 'to disown the authority of.' The sense is well brought out in the concluding words of the question, 'so that thou wilt not follow nor be led by them.'

*Vain pomp*, i. e. 'empty display.' Pomp comes from a Greek word which signifies 'a procession.' As a procession makes a brave show, but passes away, leaving nothing behind, so is it with the glory of this world. Comp. 1 Cor. vii. 31, and 1 John ii. 17.

## II. THE VOW OF FAITH.

This was required at Baptism from the earliest times. Specimens are to be found in the writings of Tertullian and Cyprian, who lived in the 3rd century. In fact the earliest use of the Apostles' Creed known to us was that made at Baptism.

## III. THE VOW OF OBEDIENCE.

This was inserted in 1661. Obedience is, of course, implied in the renunciation of the devil and his works, but it was thought well to emphasize the fact by making it a separate promise.

## PART III.

## Prayers, A. D. 1552.

1. For God's help that 'the old Adam,' i.e. the old corrupt nature inherited from Adam, in the child about to be baptized, may be buried, and 'the new man,' i.e. the new nature derived from Christ, may be raised up in him.

2. That the water in the font may be sanctified to the mystical washing away of sin, and that the child about to be baptized therein may receive the fulness of God's grace, and remain in the number of His faithful and elect children.

*Elect*, i.e. 'chosen.' All baptized persons belong, as such, to the number of God's chosen people. They have been chosen to present grace, they are destined to future glory. But they may fall away from grace, and so forfeit the inheritance of glory which is designed for them. Hence the prayer that the child may *remain* in the state into which he has been put. Compare the end of the answer to the 4th question in the Catechism, 'and I heartily thank our heavenly Father that He hath called me to this state of salvation' . . . 'and I pray unto God to give me His grace that I may *continue* in the same,' i.e. the same state, 'unto my life's end.'

## The Baptism.

RUBRICS.—I. *Into his hands.* The child is taken into the hands of Christ's minister to signify that he is about to become a member of Christ's flock, and to be received into the arms of Christ's mercy.

2. *Shall dip it.* This was the primitive mode of baptizing (see above, p. 160). In the Prayer Book of 1549 the priest was directed to

dip the child thrice, 'discreetly and warily,' first on the right side, then on the left, and lastly on the face.

3. *It shall suffice to pour Water upon it.* This is now the invariable practice ; but Baptism by dipping lasted longer in England than on the Continent, where Baptism by pouring water on the child's face had been common since the beginning of the 14th century.

*Name this Child.* A personal name is given in Baptism to signify that, as a member of Christ's flock, the child will have a place and a value of his own, distinct from all ties to earthly kindred. 'He calleth His own sheep by name' (St. John x. 3).

In the Prayer Book of 1549 the sponsors were directed to 'take and lay their hands upon the child' as soon as he was baptized, while the minister 'put upon him his white vesture commonly called Chrisom,' saying, 'Take this white vesture for a token of the innocency which by God's grace in this holy Sacrament is given unto thee : and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be partaker of life everlasting. Amen.'

When the mother of the child came to be Churched she was to make an offering of the Chrisom to the Church, unless the child died first, in which case it was commonly buried in the Chrisom, and was called a 'Chrisom child.' So in Shakespeare, *Henry V*, ii. 3, we read, 'A' made,' i. e. he made, 'a finer end, and went away, an it had been,' i. e. as if it had been, 'any Christom child.'

After putting on the 'Chrisom' the priest anointed the child on the head, saying, 'Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins ; He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.' These ceremonies were abolished in 1552.

### Reception and dedication of the Child.

In the Baptismal Office of 1549 the child was named and signed with the Cross on the forehead and breast before Baptism, in the introductory part of the Service, the priest saying, '*N.* Receive the sign of the holy Cross, both in thy forehead and in thy breast, in token that thou shalt not be ashamed,' &c. This last clause and the words which follow were transferred to their present position in 1552, and the words 'we receive this child into the congregation of Christ's flock,' &c. were prefixed. The real reception, of course, consists in

the actual Baptism, but the child is here welcomed by the congregation as having become a member of the body to which they belong, and is solemnly enrolled as a fellow soldier and servant with them of Christ by having His mark imprinted on the brow. The Puritan party strongly objected, both at the Hampton Court Conference in 1604 and at the Savoy Conference in 1661, to using the sign of the Cross. A long explanation of its lawful use was made in the 30th Canon, 1604. (See Rubric 2 at the end of this Service.)

#### PART IV.

#### THE POST-BAPTISMAL SERVICE.

##### The Lord's Prayer and Thanksgiving, A.D. 1552.

These were added in 1552; the Office of 1549 ended with the long exhortation to the sponsors, 'Forasmuch as these children,' &c.

The revision of 1552 was made under strong Protestant influence, yet it is remarkable that this part of the Service, framed at that time, asserts most emphatically that the child has been regenerated in Baptism, whilst it fully recognizes the possibility of his falling away from the state of privilege and grace into which he has been brought.

The language of the thanksgiving from the words 'and humbly we beseech thee to grant,' &c. to the end, seems to have been suggested by Rom. vi. 6-11, and Col. ii. 12, 13.

##### Exhortations to the Sponsors.

The first was composed in 1549. In the Sarum Manual the sponsors were directed to charge the parents to guard the child from fire and water, and all other mischiefs and perils, to the age of seven, and they and the parents were to take care that he should be taught the Creed, the Lord's Prayer, and Ave Maria; and also that he should be confirmed in due time.

In the first exhortation the sponsors are charged to take care—

1. That the child be taught, as soon as possible, the meaning of the vows made in his name.
2. That to this end he shall receive proper instruction in all the elements of religion.
3. That he shall be virtuously brought up, being kept in mind that Holy Baptism is a figure or parable of the Christian profession, which consists in following Christ and being made like unto Him, by dying to sin as He died, and rising again unto righteousness.

*Vulgar tongue*, i. e. the current language of the people, as opposed to Latin. In the Prayer Book of 1549 the expression was the '*English tongue*.'

*Soul's health*, i. e. soul's welfare.

*Doth represent*, i. e. exhibits an image of. The language in this passage was more forcible when Baptism was administered by immersion.

The second exhortation was added in 1661, although the substance of it was contained in a Rubric at the end of the Office of 1549, directing the minister to admonish the sponsors on the subject of Confirmation.

FINAL RUBRICS.—These were added in 1661.

1. *By God's word*. There is not any passage in Holy Scripture bearing directly upon this point: but, since the New Testament teaches that remission of sins is through Baptism, it follows that if an infant dies after Baptism, before it can have committed actual sin, it is undoubtedly saved. The Rubric emphasizes the importance of bringing children to Baptism without delay; but it affirms nothing respecting the future of infants who die unbaptized. They may safely be left to God's fatherly care and love.

2. *Sign of the Cross*. See above, p. 168.

## The Ministration of Private Baptism of Children in Houses.

IN the Sarum Manual it was declared unlawful for a woman or a layman to baptize except in case of necessity, but priests were to instruct their people in the essentials of Baptism, so that, should the necessity arise, they might know how to minister it in due form. The essentials were dipping in water, or pouring water on the child, and the use of the name of the Holy Trinity.

The principle adopted in the Sarum Manual was in harmony with the judgment of the early Church, which held lay Baptism to be allowable, although irregular. 'It ought not to be done, but, if done, it is valid.'

In the Prayer Book of 1549 the Office for Private Baptism was entitled, 'Of them that be baptized in private houses in time of necessity.'

INTRODUCTORY RUBRICS.—These are very similar to the three which were prefixed to the Office of 1549.

1. *Longer than the first or second Sunday, &c.* From 1549 to 1661 the Rubric directed that Baptism should not be delayed beyond 'the Sunday, or other Holy Day, next after the child was born.'

2. *Procure not their children to be baptized at home.* From 1549 to 1604 the words were 'that they baptize not children at home.'

3. *The Minister of the Parish (or in his absence, any other lawful Minister that can be procured).* These words are borrowed from the title prefixed to the Office in 1604, viz., 'Of them that are to be baptized in private houses in time of necessity by the minister of the parish, or any other lawful minister that can be procured.' From 1549 to 1604 the Rubric was, 'First, let them that be present call upon God for His grace, and say the Lord's Prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying, "N. I baptize thee," &c.'

From these changes in the title and Rubrics of the Office it appears that baptism by laymen has not been recognized, or at least no provision in the Prayer Book has been made for it, since A. D. 1604.

### The Thanksgiving.

This, which is an abridgment of the Thanksgiving in the Office for Public Baptism, was placed here in 1661.

What follows, although combined in our Prayer Book with the Office of Private Baptism in houses, is really a separate Service to be performed in Church when the child is brought there. It might fairly have been entitled 'An Office for publicly receiving into the Church them that have been privately baptized.' The design of this Office is threefold.

1. To certify to the congregation that the child has been properly baptized. This fact the officiating minister (if he has not himself baptized the child) is to ascertain by the questions placed at the beginning of the Office. And, if he is not satisfied by the answers given that the child was duly baptized with water, and in the name of the Holy Trinity, which are the essentials of valid Baptism, then he is to baptize it in the regular form, saying, 'If thou art not already baptized, I baptize thee,' &c. The earliest known reference to such conditional Baptism occurs in the Statutes of Boniface, Archbishop of Mainz (Mayence), about A.D. 750, as follows: 'If there be doubt concerning any whether they be baptized, let them be baptized without scruple, these words, however, being first said: "I do not re-baptize thee, but, if thou art not yet baptized, I baptize thee, in the name," &c.'

2. The second object of the Office is to receive the child publicly into the Church 'as one of the flock of true Christian people.' (See rubric after the introductory questions.)

3. And the third object is to have the baptismal vows made for the child, which were omitted when it seemed probable that, had they been made, the child would not have lived long enough to be able to fulfil them.

The form of combined thanksgiving and prayer which follows the Lord's Prayer is substantially the same as in the Office for Public Baptism, with an important alteration in one passage: the prayer in this Office is not as in the former, that the child '*may be* born again, and be made an heir of everlasting salvation'; but that *being*, i. e. having been, 'born again, and being made an heir,' &c., he may '*continue* God's servant, and attain His promises.' The words look back to Baptism as an accomplished fact.

The Ministration of Baptism to such as are  
of Riper Years, and able to answer  
for themselves.

A.D. 1661.

IN the Preface to the Prayer Book, composed by Bishop Sanderson in 1661 (see above, p. 16), it is stated that a service of this kind, 'not so necessary when the former book was compiled,' had become necessary 'by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us,' i. e. during the Commonwealth, and that it might 'always be useful for the baptizing of natives in our plantations,' i. e. the English settlements in America, 'and others converted to the faith.'

The Office was framed under the direction of a committee of Convocation, but the principal author was Dr. Griffith, Bishop of St. Asaph. It follows very closely the form of the Office for the Public Baptism of Infants, with such changes only as are rendered suitable by the difference in the age of the candidates.

The Gospel is the record of our Lord's discourse to Nicodemus in St. John iii. 1-8.

The candidates make the vows with their own lips.

The God-parents are addressed, not as sureties, but as 'chosen witnesses'; and the final exhortation is addressed to the candidates themselves.

CONCLUDING RUBRICS.

1. *Should be Confirmed . . . so soon after his Baptism as conveniently may be, &c.* This direction is some guide to the age signified by the words 'riper years' in the title of this Office, and 'years of discretion' in Rubric 2. They must mean at least an age at which a person would be fit to receive Confirmation, and to be admitted to Holy Communion: and this could hardly be earlier than the age of twelve years.

# A Catechism,

THAT IS TO SAY,

An instruction to be learned of every person, before  
he be brought to be confirmed by the Bishop.

## INTRODUCTORY NOTES.

*Catechism* is derived from a Greek word which signifies literally a 'sounding over,' or 'dinning into,' and so comes to mean 'teaching by word of mouth'—oral instruction as it is called. A catechist is an oral instructor, a catechumen is the pupil whom he instructs. In St. Luke i. 4, the literal translation of the words rendered 'wherein thou hast been instructed' is 'wherein thou wast catechized.' Oral instruction was the chief method in primitive times of teaching converts to Christianity, and must always be one of the best methods of instructing children, because it brings the teacher face to face with the learner, and enables him by means of questions to find out what the pupil does or does not know. To catechize does not *necessarily* mean to instruct by question or answer, but it has come to have this meaning, because oral instruction very naturally takes that form; and sometimes the word is used in the sense merely of putting questions. Thus in early Christian writers the questions in the Baptismal Offices put to the sponsors, or to the candidates, are often called 'the catechizings,' or 'the catechisms.'

In the primitive Christian Church, as in the Jewish Church, questions were often put by scholars to their teachers, as well as by the teachers to their scholars. Compare the account in St. Luke ii. 46 of our Lord, as a child, being found 'in the midst of the doctors,' i.e. the teachers of the Jewish Law, 'both hearing them, and asking them questions.'

In England, the people were always taught to say the Creed and the Lord's Prayer in the mother tongue. From the 7th century onwards we find this duty continually enjoined upon the clergy

by ecclesiastical synods, and also by the national assemblies called witenagemotes.

But in later times, after the Norman Conquest, there was much neglect of this duty, and the great body of the people were very ignorant of the simplest elements of religion. Injunctions issued in 1536 and 1547 directed the clergy to take care that children were taught the Creed, the Lord's Prayer, and the Ten Commandments in the English tongue; and in 1547 they were also ordered to repeat one sentence of the Creed or Lord's Prayer twice or thrice every Sunday and Holy Day, and to explain each, until the whole was learned. The Ten Commandments were gradually to be taught on the same plan, and persons who came to confession in Lent were to be examined, whether they could repeat these lessons. In 1549 the present Catechism was composed, as far as the end of the explanation of the Lord's Prayer. It has been commonly attributed to Dr. Nowell, at that time second master of Westminster School, and afterwards Dean of St. Paul's; but it is by no means certain that he really was the author. In the Bishop's Palace at Ely, outside the window of a gallery which was built by Bishop Goodrich (A. D. 1534-1540), are two stone tablets, on which are cut, in old English lettering, 'our duty to God,' and 'our duty to our neighbour,' nearly in the same words in which they occur in the Catechism; and it is not improbable that Bishop Goodrich was the author of these forms, as he sat on the Committee of Convocation for the revision of the Prayer Book.

In 1604, after the Hampton Court Conference, when the Puritans had complained that the Catechism was too short, the latter part on the Sacraments was added. It was composed by Dr. Overall, Dean of St. Paul's, and afterwards Bishop of Lichfield.

From 1549 to 1661 the Catechism formed a kind of introduction to the Rite of Confirmation. What is now the Preface to Confirmation is the substance of the first two Rubrics which stood till 1661 before the Catechism. In the first of these Rubrics there was a direction that at the time of Confirmation the Bishop or his deputy should put to the Candidates such questions from the Catechism as they might think proper.

The Catechism may be divided into five parts—

- I. An explanation of the Baptismal Covenant.
- II. The Creed, and its explanation.
- III. The Ten Commandments, and their explanation.
- IV. The Lord's Prayer, and its explanation.
- V. The Sacraments defined and explained.

## PART I.

## The Baptismal Covenant.

The first two questions and their answers relate to God's part in the Covenant: the third and fourth to man's part.

ANSWER 1. *N.* or *M.* *N.* is the first letter of *nomen*, the Latin for 'name.' *M.* is supposed to be a corruption of *NN.*, which stood for *nomina*, the plural of *nomen*.

ANSWER 2. *A member of Christ.* See St. John xv. 1-3; Romans xii. 4, 5; 1 Cor. xii. 12, 13, 14, 27; Ephes. i. 22, 23, v. 30.

*The child of God*, i. e. by adoption. All human beings are God's children inasmuch as He was the Creator of mankind; but those who are baptized into Christ become through union with Him children of God in a more special sense. See St. John i. 12; Gal. iii. 26, iv. 5; Romans viii. 15-17.

*And an inheritor of the kingdom of Heaven.* See Rom. viii. 17; Gal. iii. 27-29; 1 Pet. i. 3, 4. The three privileges bestowed in Baptism are closely linked together. He who is made a member of Christ the Son of God, becomes thereby the child of God, and an heir of the kingdom of Heaven.

ANSWER 3. *They did promise and vow three things.* The three blessings promised on God's part in Baptism are met by a threefold promise on the part of the candidate. [For notes on the Baptismal vow, see above, p. 166.]

*Articles*; the word comes from a Latin word which signifies 'a joint'; but an 'article' commonly means no more than a separate portion or item of some whole; here of course the several clauses of which the Creed is composed are signified.

ANSWER 4. *This state of salvation*, i. e. this state of safety into which I was put at Baptism—the state of being 'a member of Christ,' &c. The final salvation of the baptized person depends upon his remaining in this state. Hence the prayer which follows—'I pray unto God to give me His grace that I may continue in the same [state] unto my life's end.'

## PART II.

The Creed<sup>1</sup>.

*I believe in God*, i. e. not merely, I believe that there is a God, but I put my trust in Him.

<sup>1</sup> For notes on the history of the Creed, see above, p. 46.

*The Father* (i) of Christ the 'only begotten Son,' St. John i. 18; (ii) of all mankind as being their Creator, Acts xvii. 25, 26, 28; (iii) of Christians, who are His adopted children, Rom. viii. 15-17.

*Almighty*, i. e. mighty over all.

*Maker of heaven and earth*, i. e. of the whole universe.

*Jesus*. The Greek form of the Hebrew name Jehoshua or Joshua, which is compounded of Jehovah or Jah, 'God,' and Hoshea or Yeshuah, 'salvation': hence Joshua or Jesus signifies 'God's salvation' or 'He whose salvation is God.' Joshua the son of Nun was appointed by God to save God's people from their earthly enemies; Jesus the Son of Mary, being Himself God, saves His own people from their spiritual enemies.

*Under Pontius Pilate*, i. e. during his government, and by his command.

*Hell*. A translation of the Greek 'Hades,' literally 'the unseen world,' i. e. the place of departed souls. Where hell signifies a place of torment it is the translation of another word—'Gehenna.' See St. Matt. v. 29.

*Sitteth at the right hand*. Note the present 'tense.' Christ 'ever liveth':—the whole phrase means that He remains in that state of glory, and honour, and rest in heaven, to which He returned after the life of humiliation and toil in this world.

*The quick*, i. e. the living.

*The Holy Ghost*. 'Holy' because (i) He is holy in Himself; (ii) He makes holy those in whom He dwells.

Compare the Nicene Creed, where the Holy Ghost is declared to be 'the Lord,' i. e. God, and the 'giver of life.' See above, p. 145.

*Holy Catholick Church*. 'Holy,' because the Spirit of God dwells in it, and because all its members have been set apart in Baptism for the service of God. 'Catholick,' i. e. universal, because it is not confined to any race, or class, or age.

*The Communion of Saints*, i. e. the communion which the members of Christ's Church have with God, with the Holy Angels, and with all their fellow-members living and departed.

*The forgiveness of sins*, i. e. the forgiveness of sins through Christ which is revealed in the Gospel.

#### ANSWER TO QUESTION ON THE CREED.

*Sanctifieth me*. Observe that the verb is in the present tense. Christ has redeemed us, and the Holy Ghost continually sanctifies, or makes holy, those who have been redeemed, provided they do not resist His influence.

*Elect*, i. e. chosen,—chosen out of the world to be adopted into God's family, as all baptized persons have been. All members of Christ's Church are, as such, elected to present grace, and destined for future glory, but they may resist the one, and so lose the other.

### PART III.

#### The Commandments.

Our Lord summed up the Ten Commandments in two.\* 'Thou shalt love the Lord thy God with all thy heart,' &c., and 'Thou shalt love thy neighbour as thyself,' St. Matt. xxii. 37-39. It is clear that one who perfectly loved God would never wilfully disobey or dishonour Him, and that one who perfectly loved his fellow-men would never wilfully injure them. 'Therefore,' says St. Paul, 'love is the fulfilling of the law.' Rom. xiii. 10.

Our Lord has also taught us that the Commandments are to be obeyed not merely in act but in heart and mind, St. Matt. v. 21, 22, 27, 28. See also 1 John iii. 15.

The Fourth Commandment is not, in the strictly literal sense, observed by Christians. One day in seven is kept holy, but this day is not the seventh, but the first day in the week; the first day having been specially hallowed by the resurrection of Jesus Christ.

If the explanation of the Commandments given in the Catechism is carefully compared with the Commandments themselves, it will be seen how closely it follows the principle laid down by our Lord, that they are to be observed in the spirit, and not merely in the letter.

### PART IV.

#### The Lord's Prayer.

*Our Father*, not 'my Father.' As often as we use the prayer we are thus reminded that we are members of the Church, which is called God's family, or household.

*Hallowed be Thy name*, i. e. may that name under which Thou hast made Thyself known to us be kept holy,—treated with reverence. Compare the Third Commandment, and the sentence which refers to it in the answer to the question 'What is thy duty towards God?' viz. 'to honour His Holy Name and His Word.'

*Thy kingdom come*. The words bear a threefold meaning: (i) May Thy kingdom be set up in our hearts: do Thou rule them. (ii) May Thy kingdom on earth be enlarged. (iii) May Thy kingdom of glory soon be established.

*Thy will be done in earth as it is in Heaven.* May it be done by man on earth with the same spirit of perfect submission in which it is done by the Holy Angels in Heaven. The sense of these first petitions is thus expressed in the answer to the question which follows the Lord's Prayer: 'I desire my Lord God . . . to send His grace to me and to all people, that we may worship Him, serve Him, and obey Him as we ought to do.'

*Give us this day our daily bread.* No luxuries or superfluities, but only the 'things that be needful both for our souls and bodies.'

*And forgive us our trespasses, as we forgive, &c.* See St. Matt. xviii. 35; St. Mark xi. 25, 26; St. Luke vi. 37.

*And lead us not into temptation.* Let us not be exposed in the order of Thy Providence to trials of our faith and virtue, *but*, if we are, then *deliver us from evil*; literally '*the evil*,' which perhaps should be rendered '*the evil one*,' as it is in the Revised Version. Deliver us from 'our ghostly enemy,' and from all the evil of which he is the author. The Collect for the Fourth Sunday after the Epiphany is a kind of expansion of the last two petitions.

## PART V.

### The Sacraments.

The word *Sacrament* signifies in itself any solemn religious rite. The Latin word '*Sacramentum*,' from which it comes, signified also more especially a solemn engagement made on oath.

In early Christian writers the word is freely used to denote anything sacred, whether it be a deep doctrine, as the Incarnation, or some natural element used for a holy purpose, as the water in Baptism, or the oil which was at one time used in the same. Thus applied, the word often bears nearly the same meaning as '*mystery*,' but generally it denotes some sacred rite in which a spiritual significance underlies some outward symbol, or in which some spiritual grace is believed to be conveyed through the outward sign. In our branch of the Church, however, the application of the word is now limited to those two ordinances which Christ Himself instituted. The Church of Rome regards five other Rites as Sacraments: (1) Confirmation; (2) Penance; (3) Holy Orders; (4) Matrimony; (5) Extreme Unction. Of these the Church of England has rejected Penance (as a formal institution), and Extreme Unction. The other three Rites are held to be Sacramental, but not strictly speaking Sacraments; for although in each of them there is an outward sign, accompanied by an inward

grace to those who are duly prepared for it, yet they were not ordained by Christ Himself. See on this point Article XXV.

ANSWER 1. *Generally necessary*, i. e. necessary for all where they can be had. Compare the expressions in the Prayer for the High Court of Parliament, 'this kingdom *in general*,' i. e. as a whole; and 2 Sam. xvii. 11, 'I counsel that all Israel be *generally* gathered unto thee.'

Salvation is through Christ. The instrument appointed by Christ whereby men become members of His body, the Church, is Baptism, St. John iii. 5; St. Matt. xxviii. 19. Those who have thus been brought into fellowship with Him are said to be in 'a state of salvation.' (See note on answer to Question 4 in Part I, p. 176.) As Baptism is the means of admitting us into this state, so Holy Communion is the special means of preserving us in it; St. Matt. xxvi. 26-28; 1 Cor. x. 16; comp. St. John vi. 53-57. Therefore these two Sacraments are said to be generally necessary to salvation. As to the final salvation of any who from ignorance, prejudice, or any other cause, have not used, or have been unable to use, these Sacraments, the Church does not presume to make any declaration. They may safely be left to the mercy and love of God, who is not tied and bound even by His own ordinances.

ANSWER 2. *Given unto us*. This clause refers to the word 'grace' just before.

*Ordained by Christ Himself*. This clause refers to the 'outward and visible sign.'

*Receive the same*, i. e. the same inward and spiritual grace.

*Pledge*, i. e. security or warrant.

*Thereof*, i. e. of the same inward and spiritual grace.

ANSWER 3. *Two; the outward visible sign, &c.* In Article XXV the Doctrine of Transubstantiation is said to 'overthrow the nature of a Sacrament.' It does so because it teaches that the outward sign is actually converted into the thing signified, and so it confounds the two parts. \*

ANSWER 5. *Children of wrath*, i. e. liable to God's displeasure if the sinful tendencies belonging to the fallen nature with which they are born are not purified.

*Children of grace*, i. e. of divine favour or help which enables them more effectually to resist sin.

ANSWER 7. *Promise them both*, i. e. both repentance and faith.

ANSWER 10. *Verily and indeed*, i. e. truly and actually; comp. St. John vi. 55, 'for My flesh is meat indeed, and My blood is drink indeed.'

ANSWER 12. *To examine themselves, &c.* Five heads for self-examination are here specified. (1) Repentance; (2) Stedfast purpose of amendment; (3) lively faith in God's mercy through Christ; (4) a thankful remembrance of Christ's death; (5) charity, i. e. love towards all.

*Have a lively faith*, i. e. whether they have a lively faith, &c.

The invitation in the Holy Communion Service, 'Ye that do truly and earnestly repent you,' &c., supposes that communicants have examined themselves on these points.

CONCLUDING RUBRICS:—

1. In the Prayer Book of 1549 the clergy were ordered to catechize once in six weeks at least, upon some Sunday, or Holy Day, half an hour before Evensong. The Rubric was altered to its present form in 1661.

# The Order of Confirmation,

OR

Laying on of Hands upon those that are Baptized  
and come to years of Discretion.

## INTRODUCTORY NOTES.

*Confirmation* means strengthening, and this rite is so called because those who have been baptized receive it in order to be strengthened by the gift of the Holy Spirit. The name is sometimes supposed to be connected with the fact that persons coming to be confirmed ratify or confirm on that occasion in their own persons the promise and vow made in their name at their Baptism; but this part of the Order of Confirmation is comparatively modern.

*Or laying on of hands.* There are many instances in the Bible in which the act of blessing, or of dedication, was accompanied by the laying on of hands. Thus Jacob laid his hands on his grandchildren when he blessed them, Gen. xlviii. 13, 14. Moses ordained Joshua to be his successor with the like act, Numb. xxvii. 18; Deut. xxxiv. 9. Our Lord laid His hands upon the little children whom He blessed, St. Mark x. 16. Barnabas and Saul were dedicated to their missionary work by imposition of hands, Acts xiii. 3. The origin of the rite of Confirmation is found in the practice of the Apostles, who laid their hands on those who had been baptized, that they might receive special gifts of the Holy Spirit, Acts viii. 12-17, xix. 4, 5, 6. It is probably referred to in Hebrews vi. 1, 2, where 'the laying on of hands' is mentioned in close connexion with Baptism as a well-known practice; and it is perhaps alluded to by St. Paul in the Epistle to the Ephesians where he says that they were 'sealed with that Holy Spirit of promise,' i. 13, 14; 'sealed unto the day of redemption,' iv. 30. In the early Church at any rate the rite was often called 'the seal,' because it was regarded as a strengthening of the spiritual gift

received in Baptism. It was also sometimes called 'the unction,' because the Candidates were anointed with oil. There is possibly an allusion to this practice in 1 John ii. 20, 'ye have an unction from the Holy One.'

In the primitive Church Confirmation was administered to infants immediately after Baptism, a custom which has been retained in the Eastern Church to the present time. In that Church also it is administered by priests, whereas in the Western Church the administration is restricted to Bishops as being the highest order in the ministry, because originally none but the Apostles seem to have confirmed. (See the instances cited above, Acts viii. and xix.) In our Church, in mediæval times, this rite was separated from Baptism, but was not often delayed much beyond the age of seven. In the reformed Church it was delayed until children had reached 'years of discretion,' which meant at least until they were old enough to have an intelligent knowledge of the Catechism.

In the Canons of A. D. 1603 (Canon 61) it is enjoined that 'every minister who hath care of souls shall take special care that none shall be presented to the Bishop for him to lay his hands upon, but such as can render an account of their faith according to the Catechism.'

The present Service consists of two parts—

- I. The Renewal by the Candidates of their baptismal vow.
- II. The Confirmation of the Candidates by the invocation of the Holy Spirit, and the laying on of hands.

## PART I.

### The Preface.

This was placed here in 1661. It contains the substance of the first two Rubrics to the Catechism, which in the Prayer Book of 1549 was closely connected with the Confirmation Service. (See above, p. 175.)

*Ratify and confirm.* In the Prayer Book of 1549 the words were 'ratify and confess,' i.e. approve by their own will and deed, and openly declare.

*Endeavour themselves,* i.e. use their best endeavours, as in the Collect for the Second Sunday after Easter, and in one of the answers in the Service for the Ordination of Priests: 'I will endeavour myself so to do, the Lord being my helper.'

## PART II.

**The Versicles.**

These are taken from Psalms cxxiv. 8, cxiii. 2, cii. 1. They express (1) trust in divine aid ; (2) thanksgiving ; (3) prayer.

In the old Service Books and in the Prayer Book of 1549 the Office of Confirmation began with the first two versicles ; but they follow the promise 'I do' very suitably, as serving to remind the Candidates that they cannot keep the promise in their own strength.

**The Prayer of Invocation.**

This is found in the Sacramentaries of Gelasius, A. D. 492, and of Gregory, A. D. 590 ; also in a pontifical of Ecgbert, Bishop of York, about A. D. 700 ; so that it has been used in the Church of England for nearly 1200 years. It brings out strongly the essential idea of Confirmation—the strengthening and maturing of spiritual life originally implanted at Baptism.

*Manifold gifts.* The phrase in the Latin form is literally 'send upon them the sevenfold Spirit.' Compare the Hymn, 'Who dost Thy sevenfold gifts impart.' Six of these gifts are mentioned in Isaiah xi. 2, as pertaining to the Branch which should grow out of the root of Jesse. They were all manifested fully and perfectly in our Lord ; and prayer is here offered that those who are about to be confirmed may receive 'of His fulness.' See St. John i. 16.

**The Prayer accompanied by the Laying on of Hands.**

*Defend, O Lord, &c.* This prayer was composed in 1552. In the mediæval office the Bishop was directed to dip his thumb in oil, and to mark the foreheads of the candidates with the sign of the Cross, saying, 'I sign thee with the sign of the Cross, and confirm thee with the oil of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'

In 1549 the use of the oil was discontinued, but the sign of the Cross was retained ; the Bishop saying, '*N.* I sign thee with the sign of the Cross, and lay my hand upon thee : in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' By the old canon law the Bishop could change the name of a child at confirmation if he thought that the name given at Baptism was unseemly or absurd, as sometimes was the case, and by the common law of England the new name thus given became valid for all legal purposes.

*The Lord's Prayer* was added in 1661.

### Concluding Collects.

The first was composed in 1549 on the model of one in the Confirmation Office of Herman of Cologne. It is a prayer that the Holy Spirit may abide with those who have been confirmed; to guard and to guide them.

The second is one of the Collects to be said after the offertory when there is no Communion. It is appropriate in this place because it is a prayer for the sanctification and divine guidance of body and soul.

CONCLUDING RUBRIC.—This Rubric lays down the general rule that only those who have been confirmed shall be admitted to Holy Communion, but allows an exception in favour of persons who are 'ready and desirous to be confirmed,' but have lacked (it is to be supposed) an opportunity.

# The Form of Solemnization of Matrimony.

## INTRODUCTORY NOTES.

MARRIAGE was recognized by our Lord as a divine institution when He referred to the words in Gen. ii. 24, 'for this cause shall a man' &c., and added, 'what therefore God hath joined together, let not man put asunder,' St. Matt. xix. 6. St. Paul looked upon the union between man and wife as a figure of the indivisible union between Christ and His Church; Ephes. v. 22-32.

There are frequent allusions in the early Christian Fathers to marriage, which prove, (1) that it was solemnized publicly; (2) with religious rites; (3) that it was regarded as a union too sacred to be dissolved.

The present marriage service has been very little altered from the old one in the Sarum Manual.

It would be a mockery for persons who do not 'profess and call themselves Christians' to be married with Christian rites; and therefore the State provided in 1836 that marriage contracted according to a certain prescribed form before a Registrar without any religious ceremony should be valid.

## Introductory Rubrics.

The first two relate to the public announcement in Church of an intended marriage, three several Sundays before it is to take place. The object of this rule is to prevent secret marriages between persons who might not be legally qualified.

*Banns.* This is the plural of an old English word 'ban' which signified 'a proclamation.'

*Immediately after the second Lesson.* The direction in the Rubric of 1661 was 'immediately before the sentences for the Offertory,' i.e. in the Service of Holy Communion. (See note above, p. 145.)

*RUBRIC 3.—Time appointed.* By Canon 62, A.D. 1603, the legal hours of marriage were limited to the time between eight A.M. and twelve noon, partly we may suppose to ensure sobriety and publicity, but perhaps chiefly with a view to the celebration of Holy Communion which the newly married persons were commanded to receive on the

same day. This Canon, however, was amended in 1887, and marriages may now be legally celebrated between 'the hours of eight in the forenoon and three in the afternoon.'

*Body of the Church.* The direction in the mediaeval Office was 'to the door of the Church'; but, from the record which has been preserved of a marriage solemnized in the 15th century, it seems probable that these words signified the opening in the choir screen. The first part of the marriage service is now very often performed at the entrance of the Chancel.

*The Man on the right hand.* These words might mean on the right hand of the Priest: but the direction in the mediaeval Office was quite clear—'standing on the right hand of the Woman'—and no doubt the same position is intended in the present Rubric.

### Form of Banns.

*Cause, or just impediment.* These are, (1) The existing marriage of either of the parties. (2) Bodily or mental incapacity. (3) Dissent of parents or guardians, if either of the parties is under the age of twenty-one. (4) The parties being within the forbidden degrees of kinship.

### The Exhortation.

This was composed in 1549, the beginning and ending being adopted from the old Sarum Office, and the middle portion from the Office framed by Herman, Archbishop of Cologne.

*Mystical union*, i. e. the spiritual union. See Ephes. v. 22, 23.

*Commended of St. Paul*, referring perhaps to 1 Cor. vii. 7-9, but more probably to Hebr. xiii. 4, an epistle which, in the 16th century, was commonly supposed to have been written by St. Paul.

*Enterprised*, i. e. undertaken.

*Therefore if any man can shew, &c.* This sentence practically amounts to a fourth publication of the Banns. Compare the appeal made by the Bishop to the people at the Ordination of Priests and Deacons.

### The Betrothal.

The questions and answers which follow, together with the 'giving and receiving of a ring' and 'the joining of hands,' formed, in mediaeval times, a separate service which might take place months, or even years, before the actual marriage. It was a kind of religious confirmation of what we now call 'an engagement.'

*Wilt thou have, &c.* The object of these questions is to make sure that both the parties freely consent to the marriage, and are not forced into it.

*After God's ordinance*, i. e. according to it.

*Wilt thou obey him?* The words in the old York Manual were 'Wilt thou be buxom to him?' *buxom*, derived from the Anglo-Saxon 'búgan,' to bow, signified 'submissive.' In the woman's promise which follows, the words in the Sarum Manual were 'to be bonour and buxom,' where 'bonour' was a corruption of 'debonair,' which signified 'gentle' or 'gracious.'

RUBRIC.—*Then shall they give their troth*, i. e. pledge their fidelity; 'troth' is only another form of 'truth.'

*Till death us do part*; the last two words were substituted in 1661 for 'depart,' which used to have the active signification 'to separate.'

RUBRIC.—*With the accustomed duty*, i. e. with the customary fee, which varies in different places. These words were inserted in 1552. In 1549 after the word 'ring' followed the words 'and other tokens of spousage, as gold or silver.' These 'other tokens,' as well as the ring, used to be given in the old service of betrothal referred to above.

### The Wedding.

*With this Ring.* The use of a ring in marriage was common amongst heathens as well as Jews. Owing to its simplicity and circular shape, without beginning or ending, it was regarded as an emblem of purity and constancy.

*I thee worship*, i. e. I thee honour. 'Worship' was anciently used in a wider sense than now. See St. Luke xiv. 10, 'Then shalt thou have worship,' &c.

*Worldly goods.* The word used in the old English Office was 'cathel,' which, like 'cattle,' 'chattel,' and 'capital,' signified 'property.'

*In the Name of the Father.* In the old Office the bridegroom, as he said these words, placed the ring on the bride's thumb; on the second finger (reckoning the thumb as the first) as he said the words 'and of the Son'; on the third as he said the words 'and of the Holy Ghost'; finally on the fourth as he said 'Amen'; and here he was to leave it, because in old times there was a notion that a vein in the fourth finger led direct to the heart.

### The Prayer ('O Eternal God,' &c.).

This is an adaptation of a prayer in the Sarum Manual used at the blessing of the wedding-ring.

*As Isaac and Rebecca*, &c. In the Prayer Book of 1549 this allusion was made more forcible by the additional words, 'after bracelets and jewels of gold given of the one to the other for tokens of their matrimony.' See Gen. xxiv. 22.

RUBRIC.—*Join their right hands together.* The joining of hands has been, almost everywhere and in all ages, a pledge of contract and covenant.

*Those whom God, &c.* Our Lord's own words, quoted from St. Matt. xix. 6. These solemn words, and the declaration which follows, were suggested by Archbishop Herman's Office.

### The Benediction.

This was slightly altered in 1552 from the form as it stood in 1549, which was borrowed from the Office in the Sarum Manual.

The Marriage Service, properly speaking, ends here. What follows was originally intended to be introductory to the Holy Communion, which was now to be administered.

RUBRIC 1.—*Then shall the Minister or Clerks, going to the Lord's Table,* i.e. going from the body of the Church, or entrance of the Chancel (see above, p. 187). The direction in 1549 was, 'Then shall they go into the Quire,' i.e. the whole marriage party; and this is the ordinary practice, but the Priest of course goes within the altar rails.

RUBRIC 2.—*Turning his face towards them.* This is the only place where the Minister is positively directed to face the people when offering prayers. Perhaps the reason why he is instructed to do so here may have been that this part of the Service was regarded as a kind of benediction.

### The concluding Prayers and Benediction.

These are all taken, with alterations, from the Office in the Sarum Manual.

From 1552 to 1661 the following Rubric was inserted here:—

'Then shall begin the Communion, and after the Gospel shall be said a Sermon, wherein the Office of a man and wife shall be declared according to Holy Scripture; or, if there be no Sermon, the Minister shall read this that followeth,' viz. the Exhortation or Homily, which was the same, with the exception of some verbal differences, as it now stands.

FINAL RUBRIC.—*It is convenient,* i.e. seemly or fitting. From 1549 to 1661 there was a Rubric in the form of a command, 'The new married persons (the same day of their marriage) must receive the Holy Communion.'

# The Order for the Visitation of the Sick.

## INTRODUCTORY NOTES.

THE visitation of the sick, in order to minister to them the consolations and warnings of religion, as well as to pray for a blessing upon the means used for their recovery, has been a practice of the Church from the earliest time. To visit the sick is mentioned by our Lord as one of those acts which are tests of true discipleship (St. Matt. xxv. 36, 43), and by St. James as one of the duties which belonged to 'the elders of the Church' (St. James v. 14, 15). St. Polycarp, a disciple of St. John, in a letter to the Philippians, written about A.D. 150, charges their elders to visit the sick. The Canons of Councils and Synods, in all parts of the Church, and in all ages, expressly enjoin this duty on her Ministers.

The present Service is founded upon three Services in the Sarum Manual: (1) The Order for the Visitation of the Sick; (2) Extreme Unction; (3) The Commendation of the Soul.

The procession of the Priest and Clerks to the house of the sick person, singing as they went the seven Penitential Psalms, was omitted in 1549. Anointing with oil was retained at that date, but given up in 1552.

The Service may be divided into three parts: (1) Introductory Prayers; (2) Exhortation, Examination, Confession, and Absolution; (3) Concluding Prayers.

RUBRIC.—*Notice shall be given.* In the Service for the Ordination of Deacons, it is stated to be part of the Deacon's duty to 'search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved,' &c.

## PART I.

## The Salutation.

*Peace be to this house.* These were the words which our Lord instructed the seventy Evangelists to use, St. Luke x. 5. Being said by the Priest as he enters the house of the sick person, they indicate at once the nature of his visit. It is not like the visit of one who is merely a friend and neighbour; it is the coming of Christ's ambassador and representative, announcing that peace to the troubled soul which none but Christ can give.

## The Deprecation.

*Remember not, Lord, &c.* In the Sarum Manual this was sung as an anthem at the end of the seven Penitential Psalms, which were chanted on the way to the sick person's house.

In 1549 one of these Psalms, Ps. cxliii, was appointed to be said just after the Salutation, and the Deprecation followed it. In 1552 the Psalm was struck out.

## The Lesser Litany and the Lord's Prayer.

*Lord have mercy, &c.* These words are particularly appropriate here, as some of them were used by persons who besought Christ to heal them. See St. Matt. ix. 27; xv. 22; xvii. 15; xx. 30.

Some of the petitions also in the Lord's Prayer have a special significance when used at such a time, e.g. 'Thy will be done,' 'give us this day our daily bread,' 'deliver us from evil.'

## The Versicles.

Nearly the same Versicles occur in all the Occasional Offices, with slight variations to suit the purpose of each. They are taken from Psalms lxxxvi. 2; xx. 2; lxxxix. 22, 23; lxi. 3; lxi. 1; cii. i.

## Collect I.

This was the last of a group of nine in the Sarum Manual.

*Look down from heaven.* The words are borrowed from Deut. xxvi. 15. In the mediaeval Collect there was a reference to God's blessing on Abraham, Isaac, and Jacob, and a petition that an angel might be sent to keep the sick person and his house in perpetual peace.

## Collect II.

This was the third in the group of nine. Originally it contained references to the cure of St. Peter's wife's mother and of the centurion's servant, and to the preservation of Tobias and Sara from danger. These references were retained in 1549; in 1552 the last two were struck out, and in 1661 all were omitted, and the Collect was brought into its present form.

*Who is grieved with sickness.* The word 'grieved' was often applied, in the English of this period, to bodily suffering. (Comp. Gen. xlix. 23, 'The archers have sorely grieved him.')

The Collect teaches us to look on sickness as a fatherly correction; the prayer is not for recovery, but for the confirmation of the sick person's faith and repentance, so that if he recovers his life may be one of increased godliness, or if he dies his death may be the entrance into everlasting life.

## PART II.

## The Exhortation.

This is in two parts. If the sick person is too ill to hear both, the first part only is to be read.

The whole was composed in 1549, being an expansion of a much shorter form in the Sarum Manual.

In the first part the sick person is reminded (1) That sickness, like health and everything else, comes from God; (2) That it may be sent either as a trial of faith, or as a chastisement for wrong-doing. (3) That either way, if rightly accepted, it will be profitable to the sufferer, and help him forward on the way to everlasting life.

The second part (1) recites, with a short commentary, Hebrews xii. 6-10; (2) points out the blessedness of being made like unto Christ by suffering patiently as He did; the way to glory is for the Christian, as it was for his Master, the way of the Cross; compare Romans viii. 17, 18; 2 Tim. ii. 11, 12; (3) exhorts the sick person to call to mind his baptismal vows, and to examine himself concerning his past misdeeds, that he may find mercy in the day of judgment. And to make sure that he is sound in the faith the articles of the Apostles' Creed are recited in the form of questions, as in the Baptismal Service; to which the sick person shall make reply, 'All this I steadfastly believe.'

RUBRIC I.—*Then shall the Minister examine, &c.* In the Sarum Manual at this point there was an exhortation, (1) to charity in the

full sense of love to God and man, without which faith itself is vain (1 Cor. xiii. 2); (2) to forgiveness of injuries; (3) to making amends for wrong done; (4) to liberality to the poor.

RUBRICS 1 and 3 follow the lines of this exhortation; the only addition being the advice given to settle worldly affairs by making a will.

RUBRIC 4. *Here shall the sick person be moved, &c.* In the Sarum Manual there was an exhortation to the following effect: 'Dearest brother, if thou wouldst attain to the vision of God, it behoves thee to be clean of mind and pure of conscience; for Christ says in the Gospel, "Blessed are the pure in heart, for they shall see God." Therefore, if thou wouldst have a clean heart and sound conscience make confession of all thy sins.' By the present Rubric the sick person is to be moved to make a special confession, 'if he feel his conscience troubled with any weighty matter.' The same rule is laid down in the first exhortation in the Holy Communion Service.

*If he humbly and heartily desire it.* These words were added in 1661.

### The Absolution.

This is taken substantially from the old form in the Sarum Manual.

The first part of it is *precatory*, i.e. in the form of a prayer that Jesus Christ of His great mercy will forgive the sins which have just been confessed. The second part is *declaratory*: the Priest, as Christ's Minister, by the authority committed to him, pronounces the sick person absolved from his sins. Compare the words in the Absolution in Morning and Evening Prayer, 'and hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins.' Repentance and faith are mentioned in both these forms as necessary conditions of absolution. Unless these are fulfilled, Christ does not grant absolution, nor can His Ministers convey it.

The Absolution in the Holy Communion Service is in the form of a prayer throughout, thus differing from the other two forms.

### Collect.

*O most merciful God, &c.* This is derived from a Collect in the Sacramentary of Gelasius, A.D. 492. In the Sarum Manual it is called 'the reconciliation of a dying penitent.' It is a prayer for (1) mercy on the penitent; (2) his spiritual restoration and preservation in the unity of the Church; (3) the relief of his mental distress and bodily pain, and for his final forgiveness and salvation.

## PART III.

## Psalm lxxi.

This Psalm had a place in the Sarum office of 'Extreme Unction.' It is very suitable here, being a fervent prayer for deliverance from trouble, and yet pervaded by a spirit of patient endurance, thankfulness for God's mercies, and absolute trust in Him.

## A Prayer to Christ.

*O Saviour of the world, &c.* This beautiful prayer is one of the few specimens which survive in our Prayer Book of the Antiphons, as they were called, which were numerous in the old Service Books. They consisted of a few short sentences said or sung, which were intended to echo, or sum up in a condensed form, the spirit of what had gone before.

## The Benedictions.

1. *The Almighty Lord, &c.* This form was composed in 1549, and was the ending of the whole Service down to 1661, when the commendatory form was added.

2. *Unto God's gracious mercy, &c.* Borrowed from Numb. vi. 24-26.

The four beautiful special prayers, which were appended in 1661, seem to have been original compositions of the revisers, and are not traceable to any ancient forms.

## The Communion of the Sick.

IT has been the practice of the Church from primitive times to administer the Holy Communion to the sick, especially to the dying. In this connexion it was called the *viaticum*, a Latin word which signifies 'provision for a journey.' Many Canons of the early English Church, before the Norman Conquest, admonish priests 'to give housel to the sick when they need.' *Housel* is an old English word signifying 'sacrifice;' and is more particularly applied to the sacrifice of the holy Eucharist.

The Collect was composed and the Epistle and Gospel were selected in 1549.

INTRODUCTORY RUBRIC.—This was composed nearly as it now stands in 1549, as far as the words 'signifying also how many there are to communicate with him.' It was followed by a second Rubric, which directed that, if there was a Communion in Church on the day when the sick person wished to receive, the Priest was to reserve so much of the Sacrament as should serve for the sick person and those who were to communicate with him, and to go and minister the same as soon as he conveniently could after the Communion in Church was ended; but before he administered the same he was to say the General Confession, the Absolution and the Comfortable Words, and to end with the Collect 'Almighty and everlasting God, we most heartily thank Thee,' &c. This Rubric was omitted in 1552, and the practice of *Reservation* has not been revived; although it is thoroughly primitive, being alluded to by Justin Martyr (about A.D. 150). A third Rubric in 1549 directed that, if the day of the sick person's Communion was not a day on which there was a public celebration of the Sacrament, then the Curate 'should come and visit the sick person afore noon . . . and should celebrate the Holy Communion after such form and sort as hereafter is appointed.' This form consisted of—

1. *Psalm cxvii.*, to be said as an Introit.
2. *The Lesser Litany.* 'Lord have mercy upon us,' &c.
3. *The Salutation.* 'The Lord be with you,' and the response.
4. *The Collect, Epistle, and Gospel* which are now in use.
5. *The Salutation* again.
6. *Lift up your hearts*, &c., as in the present Service.

## CONCLUDING RUBRICS.

2. *At the time of the distribution, &c.* The direction to administer last to the sick person was no doubt a precaution against infection.

3. *But if a man, &c.* The Sarum Manual directed that in cases where the sick person was desirous to receive, but incapable, the Priest should say to him, 'Brother, in this case true faith and good will are sufficient for thee ; only believe and thou hast eaten.'

5. *May only*, i.e. the Minister may communicate alone without the presence of others. Compare the phrase in the Collect for the Thirteenth Sunday after Trinity, 'of whose *only* gift it cometh,' &c.

# The Order for the Burial of the Dead.

## INTRODUCTORY NOTES.

SOME funeral rites have been practised by people of all religions and in all ages of the world. It was the custom of the Greeks, which the Romans adopted, to burn their dead, and to preserve some of the ashes as memorial relics. The Jews, on the contrary, have always buried their dead from the time of their first forefather Abraham, who bought the cave of Machpelah to serve as a family sepulchre (Gen. xliii. 4-9). This custom was naturally inherited by the first Christians, and has been practised ever since. Moreover, the fact that the body of our Lord was buried, not burned, has seemed to hallow that mode of disposing of the Christian dead; not to say that burial seems to be more consistent than burning with that respect and reverence which the Gospel has taught us should be shown to the body, as being the temple of the Holy Ghost, and as destined to rise again (1 Cor. vi. 19).

The dead body is deposited in the grave with the face upwards, and the feet towards the East, in token of the sure and certain hope of the Resurrection. The posture is as it were one of readiness to rise and meet Christ when He comes again.

The burial-places of the Jews were outside the walls of the town (see St. Luke vii. 12); and this was the earliest custom amongst Christians (see above, p. 1). In process of time persons of rank or of eminent sanctity, or specially connected with some church, were buried either within the precincts of the church, or inside its walls. Churches in fact were often built over the grave of some saint or martyr, or else the bones were afterwards translated from the original place of burial to a church which was dedicated to the saint thus honoured.

In mediæval times a crowd of ceremonies gathered round the rite of burial, as in the case of all other rites. The Offices were: (1) the *Commendation*, said partly in the house of the deceased person, partly on the way to the grave; (2) the *Mass for the Dead*, commonly called 'Requiem,' the Latin for rest, because special prayers were offered for the repose of the soul; (3) the *Dirge*, from the Latin 'Dirige,' 'direct,' the word with which the first antiphon began. The last two Offices were

said partly in the church, partly at the grave, and were accompanied with much ceremonial of burning incense and sprinkling holy water. \*

The Service in the Prayer Book of 1549 was compiled partly from these old Offices, much simplified and altered. It contained a commendation of the soul to God, to be said when the Priest cast earth upon the body; also an Introit, Collect, Epistle, and Gospel for Holy Communion, which was to be celebrated after the burial. This practice was one of great antiquity, its original purpose no doubt being to comfort the mourners by helping them to realize the blessed truth that the living and departed are all one body in Christ Jesus; but it had become perverted into a Mass for the Dead, which was commonly supposed to be a repetition of Christ's propitiatory sacrifice for them.

The provision for a celebration of Holy Communion was omitted in the Prayer Book of A.D. 1552 and has never been reintroduced. The extreme Puritan party indeed would have abolished the Burial Service altogether. Cosin, Bishop of Durham 1661, observes, 'They would have no minister to bury their dead, but the corpse to be brought to the grave and there put in by the clerk, or some other honest neighbour, and so back again without more ado.' Even the more moderate Puritans wished to have nothing but exhortation and preaching, and from 1552 to 1662 the saying or singing of the Psalms was discontinued.

INTRODUCTORY RUBRICS.—1. *Here is to be noted, &c.* It must be borne in mind that this whole Service was intended to be used at the burial of persons who were members of the Church. Hence the direction that it is not to be used for (1) those who being unbaptized have never become members of the Church; (2) those who, having been excommunicated for notorious sin or open unbelief, have ceased to be members of it; (3) those who, having died by their own hand have not only died *in* sin, but *by* a deliberate act of sin, which may be regarded as a kind of self-excommunication. In the great majority of cases it is now the custom charitably to suppose that suicides are of unsound mind, and the Service is therefore commonly read over them. According to the present law, moreover, a clergyman may read a short Service, approved by the Ordinary, over the other two classes of persons who are excluded by the Rubric. Also, at the request of the representatives of the deceased, the burial may take place in the churchyard, either without any Service, or with a Service conducted by some other person than a clergyman, provided it be of a Christian and orderly character. Great exertions to obtain this privilege were made by Nonconformists of every kind, but comparatively few except Roman Catholics avail themselves of it.

2. *Either into the Church, or, &c.* This alternative authorizes the Minister to read the whole Service at the grave, if he thinks it undesirable to take the body into the church, either because the person has died of some infectious disease, or because burial has been too long delayed.

## PART I.

### INTRODUCTORY SERVICE.

#### The Sentences from Holy Scripture.

The first two were borrowed in 1549 from the mediaeval Offices. The third was added at that date.

The passage from the book of Job is a declaration of his belief, at a moment of severe suffering, that an avenger or deliverer would arise who would plead his cause, and that, though his body might be destroyed, yet he himself would see God. It is an expression of that unconquerable trust in God's abiding care and love for His servants, even beyond death, which holy men had, before the coming of Christ, and which His coming has justified.

#### The Psalms.

In the Prayer Book of 1549 three Psalms, cxvi, cxxxix, and cxlvi, were appointed to be said either before or after the burial. These were omitted in 1552. The present Psalms were inserted in 1661.

#### The Lesson.

From 1549 to 1662 this Lesson was read at the grave after the body had been placed in it, and in 1549, after the Lesson the Lesser Litany was said, followed by the Lord's Prayer and some Versicles praying for the deliverance of the departed soul from the gates of hell. These latter forms were omitted in 1552.

## PART II.

### THE SERVICE AT THE GRAVE.

#### The first Anthem.

The first two verses of this noble anthem are taken from the book of Job, xiv. 1, 2. The remainder is a translation of an anthem which used to be sung at Compline during a part of Lent. It is said to have been composed by a monk of St. Gall in Switzerland, about the end of the 9th century, after he had been watching some men engaged in perilous work.

RUBRIC.—*Then, while the earth, &c.* In the Prayer Book of 1549 the Priest himself was directed to cast earth upon the body, saying, 'Earth to earth,' &c. The direction was altered to its present form in 1552; but Bishop Cosin says it was still the custom in his time (A. D. 1660–1670) for the Priest to cast earth into the grave before any one else did so, and many clergy follow this custom. Most probably the original design was that the Priest should cast in the first three handfuls, and that the anthem, 'I heard a voice,' &c., should be said or sung while the grave was being filled up.

### The Burial.

*Forasmuch as it hath pleased, &c.* The form in 1549 was very different. It began with a commendation of the departed soul to God, and contained a prayer that when the judgment should come . . . 'both this our brother, and we, may be found acceptable in Thy sight.' The present form dates from 1552. The language is suggested mainly by two passages in Holy Scripture, Eccles. xii. 7 and Philipp. iii. 20, 21.

*To take unto Himself, &c.* At the Savoy Conference in 1661 the Puritans objected to this expression as unreal and improper in the case of persons who had lived in open and notorious sin. The Bishops defended it as Scriptural (see Eccles. xii. 7), and maintained that it was better to be charitable and hope the best than rashly to condemn.

*In sure and certain hope of the Resurrection, &c.* The article 'the' before 'Resurrection' was inserted in 1661. It is an important addition, as it makes the expression 'sure and certain hope' refer to the general Resurrection, not to that of the particular person. Compare also the commendatory form in our Service for Burial at Sea, 'We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come.'

*Our vile body.* This expression also (borrowed from Philipp. iii. 21) proves that the hope mentioned above refers to the general Resurrection.

## PART III.

### The second Anthem.

From this point there is no more reference to mortality: the prevailing thought in the remainder of the Service is that the departed soul has entered into rest, and this thought is combined with a prayer for

the mourners, that they may so live and die in Christ that their rising again may be a resurrection to everlasting life and joy.

*I heard a voice*, &c., Rev. xiv. 13. St. John heard this voice immediately after the vision of the Lamb and His Saints in Glory. Henceforth death is robbed of its terrors for them that die in Him who dieth no more.

### The Lesser Litany and Lord's Prayer.

These were followed in 1549 by more Versicles, as see above, p. 199.

### Concluding Collects.

1. The first part of this Collect, as far as the word 'felicity,' is a translation of a prayer in the Sarum Manual. In the Prayer Book of 1549 there followed a petition that the sins which the deceased person had committed in this world might not be imputed to him, but that, 'escaping the gates of hell and pains of eternal darkness, he might ever dwell in the region of light with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow nor heaviness.' The prayer was altered to its present form in 1552.

2. This prayer was the Collect in the Communion Office which was provided in the Prayer Book of 1549. Hence the title Collect is still prefixed to it. It was slightly altered in 1552 in the latter part, where there was originally a prayer that 'we, and this our brother departed, receiving again our bodies, and rising again in Thy most gracious favour, may, with all Thine elect Saints, obtain eternal joy.'

*We give Thee hearty thanks*, &c. The language of the Collect in 1549 was: 'We give Thee hearty thanks for this Thy servant, whom Thou hast delivered from the miseries of this wretched world, from the body of death, and from all temptation, and, as we trust, hast brought his soul, which he committed into Thy holy hands, into sure consolation and rest.' The petitions for the soul of the departed, which were numerous in the Office of 1549, were all omitted in 1552 and have never been replaced. It is to be noted, however, that prayers for the dead are nowhere forbidden in our Prayer Book, and that they were certainly offered in the primitive Church. The practice does not necessarily imply belief in the Roman doctrine of purgatory; it was observed by Luther, and in modern times by Dr. Samuel Johnson and Bishop Heber,—men who had certainly no sympathy with Roman teaching.

# The Thanksgiving of Women after Childbirth,

COMMONLY CALLED,

## The Churching of Women.

INTRODUCTORY RUBRIC. *Shall come into the Church.* In the Sarum Manual it was directed that the Service should be held at the church door; and at the close of it the Priest was to take the woman by the right hand, after sprinkling her with holy water, and lead her into the church, saying 'Enter into the Temple of God, that thou mayest have eternal life for evermore. Amen.'

*Decently apparelled.* In old time the apparel included a veil. In an inventory of Church goods belonging to St. Benet's, Gracechurch Street, London, of the date 1560, there is mention of 'a Churching cloth, fringed with white damask.' It would seem from this notice that the veil was sometimes provided by the Church.

*In some convenient place.* In the Rubric of 1549 the words 'nigh unto the quire door' followed; in 1552 these were altered into the phrase 'nigh unto the place where the Table standeth.' The present direction, which is more vague, was inserted in 1661.

The rule of the Church in ancient times, and expressly enjoined at the Savoy Conference in A.D. 1661, was, that this Service should not be used in the case of an unmarried woman until she had done penance for her sin.

### The Psalms.

These alternative Psalms were appointed in 1661, in the place of Psalm cxxi, 'I have lifted up mine eyes unto the hills,' &c., which had been used up to that time.

CONCLUDING RUBRIC. *Accustomed offerings.* In 1549 these included the Chrisom or white robe put on the child at Baptism, unless the child had died within the month; in which case it was

buried in the Chrisom, and was called a 'Chrisom child.' (See note in Baptismal Service above, p. 168.)

*It is convenient*, i.e. suitable or fitting. Whether the Service be regarded as a restoration to the privileges of worship, or as a thanksgiving for preservation of life, it is certainly most proper that the woman should receive the Holy Communion; and therefore a very fitting time for the Service would seem to be immediately before a celebration of that Sacrament.

# A Commination, etc.

## INTRODUCTORY NOTES.

THIS Title was substituted in 1552 for the heading prefixed in 1549, which was simply 'The first day of Lent, commonly called Ash Wednesday.'

The word 'Commination' means a solemn threatening or denunciation. It is applicable to the first part of the Service, which contains the curses pronounced against impenitent sinners collected from Deut. xxvii, and other parts of Holy Scripture. The remainder of the Service is full of the humblest confessions of guilt and petitions for mercy. It is throughout deeply penitential, and does not contain a single note of praise or thanksgiving, except it be in the concluding verses of Psalm li. Nevertheless the whole of that Psalm is to be said kneeling.

INTRODUCTORY RUBRIC. *Reading-Pew, or Pulpit.* The words Reading-Pew or Pulpit were inserted in 1661. (On the probable meaning of these words see above, p. 33.) By 'the Pulpit' was perhaps meant in 1549 the lectern above the Chancel Screen commonly called the *Jube*, a Latin word signifying 'bid,' because from this lectern the Deacons 'bade' the people hear the words of the Epistle and Gospel. Pulpits for preaching were comparatively rare before the reign of Elizabeth.

### The Exhortation.

*In the Primitive Church, &c.* The reference is to an ancient custom, that on Ash Wednesday, persons convicted of grievous sin should be presented to the Bishop in his cathedral church, and make public confession of their offences. Some suitable penance was then prescribed, or in extreme cases sentence of excommunication was pronounced for a time, the offender being exhorted to repent and encouraged to hope for re-admission to the Services of the Church at Easter. This custom is of unknown antiquity, but it is mentioned in the Canons of Eadgar (A.D. 967) as in use at that time on the Continent; and in the Decretum of Gratian a Canon which enjoins it is quoted from a Council held at Agde, in Narbonne, A.D. 506.

The custom was supplanted in the mediaeval Church by the system of private Confession and Absolution, though a form of Service called the 'Greater Excommunication,' or 'General Sentence,' was read four times a year, on the First Sunday in Advent, the First Sunday in Lent, Trinity Sunday, and the First Sunday after the Assumption. The Reformers were stern disciplinarians, and would willingly have restored the ancient custom. Finding that this was impossible, they framed this Service as a substitute. There are, however, instances mentioned in parochial records of offenders being compelled to make public confession in church as late as the 17th century.

*Affirm with your own mouths*, i. e. by the response Amen, 'so be it,' or 'so it is,' made after each of the declarations which follow. These are ten in number.

The first six are taken from Deut. xxvii.

The seventh is from Levit. xx. 10.

The eighth from Deut. xxvii. 25.

The ninth from Jeremiah xvii. 5.

The tenth may have been suggested by St. Matt. xviii. 23-35; 1 Cor. vi. 9, 10.

The whole of the exhortation which follows is little more than an array of quotations from Holy Scripture:—

1. To show the certainty of God's judgment on the impenitent.

2. To exhort to repentance before it is too late (beginning with 'Therefore, brethren, take we heed betime').

3. To show that we have a merciful Saviour and Advocate in Christ Jesus (beginning with 'Although we have sinned').

RUBRIC. *Then shall they all kneel*, &c. The devotional part of the Service, which begins here, was partly borrowed from the mediaeval Office called 'The blessing of the Ashes,' said on Ash Wednesday. See note above, p. 88.

### Psalm li.

One of the seven Penitential Psalms. The other six are said as the Proper Psalms for Ash Wednesday.

### Versicles.

These are the same as in the other occasional Services with the addition of the fifth and sixth, which are specially penitential, taken from Psalm lxxix. 9.

**The Collects.**

The first of these was composed in 1549. The second is substantially the same as a prayer in the mediaeval Office for the 'Blessing of the Ashes.'

**The Prayer for Mercy.**

In the Prayer Book of 1549 this is called an 'anthem to be said or sung.'

*Turn Thou us, &c.* The language is borrowed chiefly from Joel ii. 12, 13, 17; and Lamentations v. 21. The last sentences, 'Hear us, O Lord,' &c., are taken from a Collect in the Office for the 'Blessing of the Ashes.'

# The Psalms.

## INTRODUCTORY NOTES.

THE word Psalm is derived from a Greek word which signifies to 'twitch' or 'twang,' as one does the strings of a harp. Hence a Psalm is, properly speaking, a song accompanied by a stringed instrument; but practically it is used very much like 'hymn' in the general sense of a sacred song.

Meaning of  
the Term.

The title of the Psalter in the Prayer Book is 'The Psalms of David,' but how many Psalms were actually composed by him is uncertain. Some of them were perhaps earlier than his day. Psalm xc, for instance, has been commonly attributed to Moses. Many of them were much later than the age of David. Some which appear to refer to the Babylonish captivity, or to the return from it, may have been written by Ezra or Nehemiah. Others, again, have been referred by some modern critics to the age of the Maccabees.

The following Psalms occur in other parts of the Bible, and relate to events earlier than David's time:—

1. The song of triumph after the passage of the Red Sea. Exod. xv. 1-21.
2. The song of the well. Numb. xxi. 17, 18.
3. The song of Moses. Deut. xxxii.
4. The song of Deborah. Judges v.
5. The song of Hannah. 1 Sam. ii. 1-10.

The institution of regular psalmody, however, in public worship is distinctly attributed to David in 1 Chron. xvi. 4 sqq. and xxv. 6, 7. The collection of Psalms, as we know it in our Bible and Prayer Book, is called 'the Book of Psalms' (see St. Luke xx. 42; Acts i. 20), but it was divided by the Jews into five parts or sections, also called books.

Book I contained Psalms i-xli.

Book II contained Psalms xlii-lxxii.

Book III contained Psalms lxxiii-lxxxix.

Book IV contained Psalms xc-cvi.

Book V contained Psalms cvii-cl.

A great many Psalms have superscriptions, indicating the persons by whom and the occasions on which they were composed, but the

superscriptions in the Hebrew and Greek versions are not always the same, and not a few Psalms are without any titles.

The truth is that the authorship of the several Psalms cannot be certainly determined in each case, although the evidence of tradition, or of the contents and character of a Psalm, may point strongly to this or that person as the probable author. On the other hand, whoever may have composed the Psalms, there are certainly no writings in the Bible more divinely inspired. There are none which express more vividly and fervently that conscious communion of the human soul with God in which man's highest and purest happiness consists. They recognize to the full how grievously this communion has been impaired by the fall of the human race, and how every act of sin in the individual widens the separation between him and God; but they also show how communion broken or weakened by sin may be recovered by penitence and prayer.

And, inasmuch as the Psalms set forth this communion with God as the deepest need and the highest happiness of man, they are especially typical of Jesus Christ, *in* whom, as man, that communion was perfectly realized, being never interrupted or clouded by sin, and *through* whom we may recover it, so far as is possible in our present state of being.

The inestimable value of the Psalms as a source of moral and spiritual instruction, refreshment, and consolation, has been most forcibly and beautifully described by our own theologian, Richard Hooker. 'What is there,' he says, 'necessary for man to know which the Psalms are not able to teach? . . . Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known or done or had, this one celestial fountain yieldeth. Let there be any grief or disease incident into the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found' (*Eccles. Pol.* v. 37).

The Psalms have undoubtedly been used from the earliest times in the Services of the Christian Church. The hymn sung by our Lord and His Apostles after the Last Supper (St. Mark xiv. 26) is generally supposed to have been the 'Great Hallel' (Psalms cxiii-cxviii), which were sung at the Passover. There are several references to Psalmody in the New Testament as a common practice. See Acts xvi. 25; 1 Cor. xiv. 26; Eph. v. 19; Col. iii. 16.

In the primitive Church the Psalms were so well known that the simplest persons could repeat them by heart and were wont to sing them at their work. St. Basil, writing in the 4th century, informs us that it was the custom for the people to rise at dawn and enter the church to confess their sins to God, which being done they addressed themselves to Psalmody. He also states that the Psalms were sung 'antiphonally,' i.e. 'responsively,' one division of singers answering to another. The ordinary structure of the Psalms would naturally suggest this method. The sentences or clauses for the most part answer one to another: sometimes by way of strengthening and adding something to the thought, as for instance—

Sung Antiphonally.

'Therefore the ungodly shall not be able to stand in the judgment,  
Neither the sinners in the congregation of the righteous.'

Sometimes by way of contrast, as—

'The Lord knoweth the way of the righteous,  
And the way of the ungodly shall perish.'

Sometimes by way of inference, as—

'The Lord is my Shepherd; therefore can I lack nothing.'

Sometimes a whole Psalm is clearly marked out into sections. See especially Psalm cvii, where the various troubles of God's people are set forth with their corresponding alleviations, each section ending with a burst of praise, 'O that men would therefore praise the Lord for His goodness: and declare the wonders that He doeth for the children of men!'

This structure of the Psalms, called *parallelism*, is characteristic of Hebrew poetry.

A few Psalms are acrostic, the verses beginning with successive letters of the Hebrew alphabet. The most striking instance is Psalm cxix, which is divided into twenty-two sections, each containing eight verses. The sections are named after the letters of the Hebrew alphabet in their order, and in every section each verse begins with the same letter.

In the Eastern Church the antiphonal mode of singing mentioned by St. Basil probably prevailed from the first, having been the custom also in the Jewish Church. It is said to have been introduced into the West by St. Ambrose, Archbishop of Milan, in the 4th century. In most of our cathedral churches the two sides of the choir sing a verse alternately, but in some the two parts of the verse are divided between the two sides; and this is really the best way of marking the

responsive character of the clauses. Take for example the last verse of Psalm lxxviii, 'So He fed them with a faithful and true heart : and ruled them prudently with all His power.'

From the time of Pope Gregory the Great, A.D. 590-604, the Psalms were divided into seven portions with the intention that they should be sung through every week, but the special services of the numerous festivals interfered so much with this arrangement that practically only a few of the Psalms were repeated in the course of the week and the rest were entirely omitted. (See Preface 'Concerning the Service of the Church' composed in 1549 ; and above, p. 43.) In the Roman Church not more than about fifty Psalms are repeated.

On the Prayer Book version of the Psalms see above, p. 19.

Besides the division of the whole body of the Psalms into five books, as mentioned above, some of them have been grouped as follows :—

1. Seven penitential Psalms—vi, xxxii, xxxviii, li, cii, cxxx, cxliii.
2. Fifteen 'Songs of degrees,' i.e. 'of ascent or going up,' so called probably because they were sung by pilgrims on their way up to Jerusalem. These Psalms are cxx-cxxxiv.
3. 'The Great Hallel,' Ps. cxiii-cxviii. Songs of praise sung at the three great Jewish Feasts, and at the Festival of the Dedication of the Temple.
4. Five Messianic Psalms—ii, xvi, xxii, xlv, cx.

## Forms of Prayer to be used at Sea.

THESE were introduced into the Prayer Book in A. D. 1661. In mediaeval times there was a 'Mass for Sailors,' but no part of the present Forms seems to have been taken from it. The few special prayers which they contain are said to have been composed by Dr. Sanderson, Bishop of Lincoln. The Long Parliament, which suppressed the Prayer Book and substituted the Directory for it, finding that the Prayer Book was still used on board the ships of war, or else no prayers were said at all, drew up a form called 'A Supply of prayers for the ships that want Ministers to pray with them, agreeable to the Directory established by Parliament,' A. D. 1644. It will be perceived that the present Forms are no less 'agreeable' to the principles of the Prayer Book: for it is directed, that 'The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer,' with the addition of two Collects, one specially for the Navy. In time of 'imminent danger' the Confession and Absolution in the Holy Communion Office are to be used, and the other special Forms consist of prayer, praise, and thanksgiving in due proportion. These special Forms are 'Prayers to be used in Storms,' 'The Prayer before a Fight'; 'Short Prayers' to be used by individuals who may be prevented from joining in prayer with others 'by reason of the Fight or Storm'; 'Special Prayers with respect to the Enemy'; 'Short Prayers in respect of a Storm'; 'Thanksgiving after a Storm,' and 'after Victory or Deliverance from an Enemy.' The hymns of praise and thanksgiving are all compiled from the Book of Psalms.

. The Office for the Burial of the Dead at Sea is the same as the ordinary Burial Service, with the exception of the words to be said as the body is lowered into the water. (See note upon these words above, p. 200.)

# **The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.**

THIS form is based upon the ancient Sarum Ordinal which was revised and simplified by Cranmer and other Bishops in A. D. 1548. It was issued as a separate Office in A. D. 1550, the Prayer Book having been published the year before. It was revised in A. D. 1552, when a few alterations were made, mainly in the way of omission. For example, the delivery of the Paten and Chalice in the Ordination of Priests, and of the Pastoral Staff in the Consecration of Bishops, was omitted. The order that the candidates should appear vested 'in plain Albes' was also omitted.

A few changes of no particular importance were made in the revision of A. D. 1661.

## **The Preface. A.D. 1548.**

*It is evident unto all men diligently reading the Holy Scripture.* Three Orders of Ministers are mentioned in the New Testament :—

I. APOSTLES, commissioned by our Lord, St. Matt. xxviii. 18-20; St. Mark xvi. 15; St. John xx. 21, 22; Acts i. 8; 'endued with power from on high,' Acts ii. 1-4; recognized as the authoritative teachers and rulers of the earliest Church, Acts ii. 42, v. 1-11.

II. PRESBYTERS or ELDERS, also called BISHOPS. *Bishop* is derived from a Greek word which signifies 'Overseer.' The Apostles were of course Overseers or Bishops in the highest sense, but the title is given in the New Testament to the second Order in the Ministry. The first mention of Presbyters (or Elders), in connection with the Christian Church, occurs in Acts xi. 30. The name was borrowed from the Jewish Church, but, whereas the functions of Jewish Presbyters were mainly judicial, the duties of Christian Presbyters were chiefly pastoral (Acts xx. 28). They were ordained by Apostles, Acts xiv. 23, and assisted them in the Ordination of other Presbyters, 1 Tim. iv. 14. The qualifications requisite for the Office of Presbyter or Bishop are clearly set forth in 1 Tim. iii. 1-7 and Titus i. 5-9.

III. DEACONS. The name is derived from a Greek word which signifies 'Minister' or 'Servant.' In this general sense it is applicable to all orders of clergy, inasmuch as they are servants of Jesus Christ and of Christ's people for His sake, 2 Cor. iii. 6 ; Col. i. 7 ; but it is specially applied to the third Order. The first Deacons were elected by the people, and ordained by the Apostles to assist in the distribution of alms, Acts vi. 1-6. They also acted as Evangelists, and baptized their converts, Acts vi. 9-10, vii., viii. 5-13, but did not confirm them, ib. 14-17. The qualifications required in Deacons are described in 1 Tim. iii. 8-13.

St. Paul (who was an Apostle by virtue of his miraculous conversion and call, Rom. i. 1 ; 1 Cor. ix. 1 ; Gal. i. 1, 11, 12, 15, 16) delegated his authority over the Church at Ephesus to Timothy, and over the Church in Crete to Titus, including the power to ordain elders, 1 Tim. v. 22, and to maintain sound teaching and right discipline, 1 Tim. i. 3, 4 ; 2 Tim. iv. 1, 2 ; Tit. i. 5, ii. 1, sqq., iii. 10. Timothy and Titus may therefore be regarded as Bishops in the more modern sense of the word, as they were clearly placed above the other Presbyters in the Churches of Ephesus and Crete, although it is not certain that they were intended to remain permanently in those places. So also St. James seems to have been the chief ruler of the Church at Jerusalem, Acts xv. 13, 19, and is distinctly stated to have been such by Hegesippus, one of the earliest Christian writers, about A. D. 150.

Thus the Apostolic Church was governed by a threefold Ministry : (1) Apostles or Apostolic Delegates ; (2) Presbyters, also called Bishops ; (3) Deacons.

*And ancient authors.* In the earliest writers Presbyters are still occasionally called Bishops as in the New Testament, but there is mention also of men of higher rank who are variously called Apostles, Prophets, Teachers, or Leading men. In some instances these Apostolic men seem to have been itinerant, but if one of them settled in a place he naturally became the chief ruler of the Church there. Thus in a letter written about A. D. 155, which describes the martyrdom of St. Polycarp, he is spoken of as 'one who became an apostolic and prophetic teacher, a Bishop of the Holy Church in Smyrna.' To such chief rulers the title of Bishop gradually became restricted, while the title of Apostle died out. St. Ignatius, who wrote early in the second century (about A. D. 110), insists on the threefold ministry of Bishops, Presbyters, and Deacons as essential to the Church, and speaks of it as if it prevailed everywhere. Irenaeus and Tertullian, writing nearly a century later, betray no recollection of a time when it was not the rule of the Church.

*And none shall be admitted a Deacon, &c.* Until A. D. 1662 the age for admission to the Diaconate in the Church of England was twenty-one; the ages for admission to the Priesthood and Episcopate being the same as are here prescribed, viz. twenty-four and thirty. Thus in ordinary cases, under the old rule, the Diaconate lasted three years, whereas now it commonly lasts only one.

*After examination and trial.* The exact nature of this examination is left to the discretion of the Bishops. The examination generally occupies three or four days, and is conducted mainly by Chaplains whom the Bishop has appointed for the purpose. It commonly tests knowledge of the Old and New Testaments (the latter in Greek), knowledge of Latin, of the Book of Common Prayer including the Thirty-nine Articles, of the History of the early Church and of the Church of England, and some standard books of theology, such as Bishop Pearson on the Creed, Hooker, and Butler.

*At the times appointed in the Canon,* i. e. the four Ember Weeks (see above, p. 67). The 31st Canon, A.D. 1603, directs that Ordinations shall always be on the Sundays immediately following the Ember Weeks.

## The Form and Manner of Making of Deacons.

RUBRIC 1. *A Sermon or Exhortation, &c.* The words which follow, directing that it shall be addressed partly to the candidates, partly to the people, prove that ordinations were intended to be public.

2. *The Archdeacon, or his Deputy, shall present, &c.* The Archdeacon is sometimes called 'the Bishop's eye,' being his principal assistant in the overseership of the Diocese. He is therefore by virtue of his Office the most suitable man to examine candidates for Ordination, and to present them to the Bishop.

*Each of them being decently habited.* In the Prayer Book of 1549 it was directed that they should wear 'plain Albes.' This direction was omitted in 1552. The present direction was inserted in 1661, and is now generally understood to mean a surplice.

### The presentation of Candidates to the Bishop.

*Reverend Father in God, &c.* The form in the old Latin Ordinal has, 'This Holy Church demandeth, Reverend Father, that these men, being meet for Orders, be consecrated by you.'

### The Bishop's reply.

*Godly conversation.* The word 'conversation' signifies, as often elsewhere in the English of this period, general behaviour. See Gal. i. 13, Eph. ii. 3, Heb. xiii. 5, and many other passages.

### The Bishop's address to the people.

*Brethren, if there be any of you, &c.* In this appeal to the people there is a vestige of the voice which the whole body of Christians in any given place had, in primitive times, in elections to spiritual Offices. See the account of the election of the first Deacons, Acts vi. 5, 6.

RUBRIC.—*The Bishop shall surcease, i. e. cease.*

### The Collect in the Service for Holy Communion.

This Collect consists of (1) a declaration that Holy Orders are of divine appointment, and that the Diaconate was instituted by the Apostles under divine inspiration; (2) a prayer that those about to be admitted to this office may be endued with two qualifications, knowledge of the truth and innocency of life, followed by a twofold result,

viz. a faithful ministry, both in word and example, tending to the glory of God and the building up of His Church.

THE EPISTLE.—1 Tim. iii. 8-13. St. Paul's description of the character proper for Deacons ; or

FOR THE EPISTLE.—Acts vi. 2-7. The account of the first appointment of Deacons.

After the Epistle an oath of allegiance to the reigning sovereign used to be taken, until 'the Clerical Subscription Act, 1865' forbade any oath except the oath of canonical obedience to be administered in the Ordination Service, and ordered 'the Oath of Allegiance and of Supremacy' to be taken and subscribed beforehand at such time as the Bishop might appoint. The form of the oath has varied much. In 1549 it began with a repudiation of the authority, power, and jurisdiction of the Bishop of Rome, and contained a promise henceforth 'to accept, repute and take the king's majesty to be the only supreme head on earth of the Church of England.' It ended with the words 'so help me God, [all Saints, and the holy Evangelists].' The words in brackets were omitted in 1552, and the words 'through Jesus Christ' substituted for them. To pass over intermediate changes, in 1689 a form was introduced which maintained its place for more than a century and a half ; it ran as follows : 'I, A. B. do swear that I do from my heart abhor, detest, and abjure as impious and heretical that damnable doctrine and position that Princes, excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects or any other whatsoever. And I do declare that no foreign Prince, Person, Prelate, State or Potentate hath, or ought to have, any jurisdiction, power, &c., ecclesiastical or spiritual, within this realm. So help me God.' This form was modified in 1858 (21 & 22 Vic. c. 48), and finally replaced in 1868 (31 & 32 Vic. c. 72) by the simple oath of allegiance which is alone now administered in the following terms : 'I — do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, her heirs and successors, according to law. So help me God.'

Besides this oath all candidates for the Office of Deacon or Priest are required before ordination to make a solemn declaration of assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of the Ordering of Bishops, Priests and Deacons ; also that they believe the doctrine of the Church of England as therein set forth to be agreeable to the word of God ; and that in public prayer and administration of the Sacraments they will use the Form in the said book prescribed and none other, except so far as shall be ordered by lawful

authority.' The oath of canonical obedience referred to above is usually administered after the service.

### The seven questions put by the Bishop to the Candidates.

This form of public enquiry seems to be peculiar to our Ordinal. These questions relate to—

1. The inward call, whether it be from above.
2. The outward call, whether it be according to due order.
3. Belief in the Canonical Scriptures, whether it be sincere.
4. Diligence in reading the same.
5. A statement of the duties pertaining to Deacons, followed by an enquiry whether the candidates will perform them gladly and willingly.

Note that all the duties here mentioned are described as subordinate to those of the priesthood. It is implied that preaching is to be quite exceptional and dependent on a special license from the Bishop.

6. Purity of life on the part of the Deacon and his family, that they may be examples to the flock.

7. Reverent obedience to the Ordinary<sup>1</sup> and other chief ministers of the Church.

By 'your Ordinary' in this place is doubtless to be understood the Bishop; by 'other chief ministers' may be understood Deans, Archdeacons, and other dignitaries. See Canon 7, A.D. 1603. Incumbents under whom the candidates are going to serve may also be included in the term.

RUBRICS. *Then the Bishop, &c.*

*Severally*, i. e. separately.

*Deliver to every one of them the New Testament.* In the old Sarum Ordinal the Bishop was directed to say secretly as he laid his hands on the head of each candidate, 'Receive thou the Holy Ghost:' then he was to place the stole over the candidate's left shoulder, and to say aloud, 'In the name of the Holy Trinity receive the robe of immortality: fulfil thy ministry, for God is able to increase His grace to thee.'

Then he delivered the Gospel, saying, 'In the name of the Holy Trinity receive authority to read the Gospel in the Church of God, as well for the living as for the departed, in the name of the Lord. Amen.'

The ceremony of delivering the Gospel to the Deacons seems to

<sup>1</sup> On the meaning of the word 'Ordinary,' see above, p. 141.

have been peculiar to the English Church before the ninth century, after which it became more general.

RUBRIC. *Then one of them, appointed by the Bishop, &c.* He is generally the candidate who is considered to have distinguished himself most in the examination.

THE GOSPEL.—St. Luke xii. 35-38. Our Lord's charge to His servants to be watchful and diligent.

CONCLUDING RUBRIC. *The space of a whole year, &c.* From A. D. 1549 to 1661 the words were 'a whole year *at least*.' One year has now become the ordinary time for the duration of the Diaconate.

## **The Form and Manner of Ordering of Priests.**

### **The Bishop's address to the people<sup>1</sup>.**

ST. CYPRIAN, Bishop of Carthage, A. D. 248-260, says in one of his letters that before ordaining any one he was wont to consult with the brethren, and to weigh the character and conversation of each by the aid of their counsel. The third Council of Carthage, A. D. 398, decreed that no one should be ordained without previous examination by the Bishop, and the testimony of the people.

THE EPISTLE.—Ephes. iv. 7-13. The variety of gifts bestowed by the ascended Lord upon His Church in the form of divers kinds of spiritual ministration, all co-operating to the building up of His Church.

THE GOSPEL.—St. Matt. ix. 36-38. Our Lord's compassion for the fainting multitude, and His charge to His disciples to pray that God would send forth more labourers into His harvest.

Or St. John x. 1-16. Our Lord's description of Himself as the Good Shepherd.

### **The Bishop's address to the Candidates.**

This address, which was composed for the Reformed Ordinal in 1548,

1. Insists upon the great dignity of the Office of Priest.
2. Exhorts to a deep sense of responsibility, and to care and diligence in the discharge of duty.
3. Dwells upon the need of prayer and study, and of a life conformed to the teaching of Holy Scripture.
4. Expresses a confident hope that these things have been already well considered, and that the candidates have resolved, by God's grace, to devote themselves wholly to their Sacred Office.

### **Eight questions put by the Bishop to the Candidates.**

These questions relate to—

1. The outward call—whether it be according to the will of Christ and the order of the Church of England. The enquiry respecting the inward call is not repeated; it is supposed to have been answered once for all when the candidates were ordained Deacons.

<sup>1</sup> See note above, p. 215.

2. Belief in the Holy Scriptures as containing all doctrine necessary for salvation, and consequently as affording the only sound basis of instruction.

3. Faithful adherence, in all ministrations, to the rule of the Church.

4. Diligence in banishing erroneous doctrines, and in giving public and private warnings and exhortations, alike to the sick and to the whole.

5. Diligence in prayer, and in the reading of Holy Scripture, and such studies as help to the knowledge of the same, care for the world and the flesh being laid aside.

6. Diligence in framing their own lives and the lives of their families according to a Christian standard, so as to be examples to the flock of Christ.

7. Earnest endeavours to preserve and promote quietness, peace, and love amongst Christians generally, and especially amongst those who are or may be committed to their charge.

8. Reverent and ready obedience to their Ordinary and other chief ministers.

Note the constant recurrence of the word 'diligent' in these questions, and the reference in every answer to the help of God.

### The first Prayer offered by the Bishop.

That God who has given the candidates the will to do all these things will also bestow upon them strength and power to perform the same.

RUBRIC 1. *After this, the Congregation, &c.* This is the only place in the Prayer Book where such secret and silent prayer is ordered, thus marking the peculiar solemnity of the occasion, and also emphasizing the important fact that every member of the Church is interested in the faithful discharge of the pastoral office.

### Veni, Creator Spiritus.

*Come, Holy Ghost.* The Latin original of this hymn was attributed, but only by tradition, to St. Ambrose (about A. D. 380). It is undoubtedly of great antiquity, and was not improbably composed by Rabanus Maurus, Archbishop of Mainz (Mayence), in the 9th century. It is found in the Pontifical, i. e. Ordinal, of the Church of Soissons in France late in the 11th century, and two centuries later in the Pontifical of the Church of Mainz; also in the Sarum Pontifical and all English Pontificals except that of Winchester. It also occurs in

the Sarum Breviary as a Hymn for Pentecost. The first translation, which is much condensed from the original, has been attributed by some to Dryden. It is first found in the Private Devotions of Cosin, Bishop of Durham, and was inserted here in A. D. 1661.

The second and more diffuse translation was made in the 16th century. *Veni, Creator Spiritus*, are the first words in the Latin original, and signify 'Come, Creator Spirit.' The Holy Spirit is thus addressed as the 'Giver of life' (see Nicene Creed); but the force of this expression is missed in both the translations.

*Enable with perpetual light*, &c., i.e. make able. Comp. 1 Tim. i. 12, 'I thank Christ Jesus our Lord, who hath *enabled* me . . . putting me into the ministry.'

After this hymn there followed in the old Sarum Pontifical the ceremony of anointing the hands of the candidates with holy oil, the Bishop saying, 'Vouchsafe, O Lord, to consecrate and sanctify these hands by this anointing and our benediction, that whatsoever things they consecrate may be consecrated, and whatsoever things they bless may be blessed and sanctified, in the name of our Lord Jesus Christ.' After this ceremony the Bishop delivered to each a paten and chalice, saying, 'Receive authority to offer sacrifice to God and to celebrate Mass, as well for the living as for the dead. In the name of Jesus Christ.'

### The second Prayer.

This prayer is an expansion of one in the Sarum Pontifical, and resembles one in the Syro-Nestorian Ordinal.

It consists of—

1. A commemoration of the mission of the Divine Son into the world by the Divine Father, and the mission by the Son of His Apostles and other ministers by whom His Church was established.

2. An expression of thankfulness for these blessings, and for the call of the present candidates into this same ministry which Christ instituted.

3. A prayer that all Christians may show their thankfulness for these benefits, and continually advance in knowledge and faith, so that both by the ministers and by their flocks God's name may be glorified, and His kingdom enlarged.

### The Ordination.

RUBRIC. *The Bishop with the Priests present*, &c. The co-operation of the Presbyters with the Bishop in the laying on of hands is of Apostolic origin (see 1 Tim. iv. 14; 2 Tim. i. 6).

*Receive the Holy Ghost.* The words immediately following, 'for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands,' were inserted in 1661. It is upon the power of the Holy Ghost that the efficacy of all priestly acts depends. The Bishop now commits the Office of the Priesthood to each candidate in turn by the imposition of hands, and accompanies the act with the words of our Lord to His Apostles (St. John xx. 22, 23). It is remarkable that these words are not found in any Ordinal earlier than the 12th century.

*Whose sins thou dost forgive, &c.* God's minister is hereby authorized to pronounce God's pardon to His people who truly repent and believe, and to withhold it from those who do not fulfil these conditions (see notes above on the forms of Absolution, pp. 40, 149, 193).

*And be thou a faithful Dispenser, &c.* Comp. 1 Cor. iv. 1, 2, 'Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.' The ministers of Christ are to dispense honestly and faithfully the good things which He has committed to them for the benefit of others. They have nothing to give but what they have received from their Master.

**RUBRIC.** *Then the Bishop shall deliver, &c.* In the Ordinal of A. D. 1550 the Bishop was directed to deliver 'to every one of them the Bible in the one hand, and the chalice or cup with the bread in the other hand.' This act followed very appropriately the charge immediately preceding to dispense the Word of God and His Holy Sacraments; but the delivery of the chalice with the bread was omitted in A. D. 1552. Nor was it a custom of great antiquity.

### Concluding Prayers.

The first prayer is—

1. On behalf of those just ordained that they 'may be clothed with righteousness' (see Psalm cxxxii. 9), and that the Word of God spoken by them may never be uttered in vain.

2. On behalf of the people that they may have grace to receive that word as the means of salvation, so that both in word and deed they may seek God's glory and the increase of His kingdom.

The second prayer is borrowed from the group of six Collects placed at the end of the Holy Communion Service.

## The Form of Ordaining or Consecrating of an Archbishop or Bishop ;

WHICH IS ALWAYS TO BE PERFORMED UPON SOME  
SUNDAY OR HOLY-DAY.

THE inferior Orders were always conferred at the four stated Ember Seasons, but the consecration of Bishops was allowed to be performed on any Sunday. This was the rule in the early Church, but in course of time consecrations were permitted on the festivals of Apostles and other Holy-days.

RUBRIC I. *In the Church.* In early ages a Bishop was always consecrated either in the Cathedral Church of the Diocese over which he was to preside, or in the Metropolitan Cathedral, i. e. the Cathedral of the Province. This was most proper : a Cathedral Church being that which contains the *cathedra* or throne of the Bishop. But in mediaeval and modern times consecrations have been performed in other Churches, wherever it might be convenient. In the present day the Churches most commonly used for the purpose are St. Paul's Cathedral in London, and Westminster Abbey.

*The Archbishop*, i. e. of the Province in which the Diocese of the new Bishop is situated.

*Or some other Bishop*, defined more fully in the Rubric after the Gospel, as 'some other Bishop appointed by lawful commission.' He would generally be the senior Bishop, either in date of consecration or in rank. In the Church of England the Bishop of London has the first rank after the two Archbishops, the Bishop of Durham the second, the Bishop of Winchester the third.

The principal difference in arrangement between this Service and the two Services preceding is that it begins with the first part of the Communion Office.

THE COLLECT, inserted in A. D. 1661, is the same as the Collect for St. Peter's day (which was composed in 1549), with the omission of the Apostle's name, and the insertion of the words 'and duly administer the godly discipline thereof.'

THE EPISTLE, (a) 1 Tim. iii. 1-7. St. Paul's description of the proper character of a Bishop. (*Bishop*, however, in this place signifies the second order in the ministry. See above, p. 212.)

Or (b) Acts xx. 17-35. St. Paul's farewell charge to the elders of Miletus, called in ver. 28 overseers, or bishops.

THE GOSPEL, (a) St. John xxi. 15-17. Our Lord's thrice repeated question to St. Peter, followed by the thrice repeated charge to feed His lambs and His sheep.

Or (b) St. John xx. 19-23. Our Lord's appearance to His Apostles on the evening of the first Easter Day, when He said 'Peace be unto you,' declared that He sent them as His Father had sent Him, and then breathed upon them, saying, 'Receive ye the Holy Ghost,' &c.

Or (c) St. Matt. xxviii. 18-20. Our Lord's declaration to His Apostles on the eve of His Ascension that all power was given to Him in heaven and in earth, and His charge to them to go forth and make disciples of all nations, baptizing them in the name of the Holy Trinity, and enjoining obedience to His commands; with the promise of His abiding presence with His Church even to the end of the world.

RUBRICS. Note that the Rubrics which direct that one Bishop shall read the Epistle, and another the Gospel, ensure obedience to the very ancient rule of the Church that three Bishops at least should concur in consecration. The Rubric also after the Gospel has the same effect, directing, as it does, that the elected Bishop shall be presented by *two* Bishops to the Archbishop of the Province. In this Rubric it is ordered that the elected Bishop when thus presented shall be

*Vested with his Rochet*<sup>1</sup>. In the Ordinal of A.D. 1550 it was directed that he 'have upon him surplice and cope,' and the Bishops presenting him were to have the same robes, and to hold their pastoral staves in their hands. In A.D. 1552, all mention of robes was omitted. The order to wear the rochet, or 'rotchet' as it was then spelled, was inserted in 1661.

*The Archbishop sitting in his chair*, &c. Most of the ancient Pontificals direct that the chief consecrator shall sit before the Altar, and that the two assistant Bishops shall stand in front of him, the Bishop elect being between the two, with the senior on his right hand. The Bishop elect was to bend his head in token of submission to the consecrator, and of humility in receiving so weighty a charge from God.

RUBRIC. *Demand the Queen's Mandate*, &c. From the earliest times in the Church of England the sovereign had some voice in the nomination of Bishops. Before the Norman Conquest Bishops

<sup>1</sup> For description of the Rochet, see above, p. 35.

were very commonly elected by the national Councils called Witenagemotes, i.e. 'the assemblies of the wise'; but the prelate thus elected was often some one whom the King nominated. Sometimes, on the other hand, the Bishop was elected by the Chapter of the Cathedral Church, and the election was ratified, if approved, by the King and Council. The latter was the rule in the case of the less important Sees, the former in the case of the more important, and especially of the Archbishoprics. William the Conqueror made himself supreme in all affairs, ecclesiastical as well as civil, and would not suffer any one to be made a Bishop or an Abbot who was not nominated or thoroughly approved by himself. By Henry I and his successors the right of the Chapters to elect was admitted; but the elections took place in the King's court, and were generally influenced by some expression of the royal will. Disputes often arose; sometimes between the King and the Chapter, sometimes between two parties inside the Chapter. Then an appeal would be made to the Pope, who occasionally set aside the rival candidates and put in a nominee of his own. The elective rights of Chapters, although theoretically existing, were practically in abeyance, through Papal or royal influence, during the greater part of the 14th and 15th centuries. Under Henry VII and Henry VIII the royal power became dominant, and their nominees were invariably elected. Since the repudiation of all Papal authority, in the reign of Henry VIII, the rule has been for the Crown to nominate; then a royal license to elect is issued to the Cathedral Chapter, which elects the royal nominee; then the Crown issues a Mandate to the Archbishop and two other Bishops requiring them to confirm, invest, and consecrate the person thus elected.

### **The Oath of due Obedience to the Archbishop.**

This profession of canonical obedience to the Archbishop of the Province in which the Diocese of the elected Bishop is situated has been customary from the earliest times in all branches of the Church.

### **The questions put to the Bishop elect.**

After the Litany, followed by a prayer, which is nearly the same as the second of the two Ember Week Collects, the Archbishop sitting in his chair puts eight questions to the Bishop elect. The first six are very similar to those which are addressed to the Candidates for Priest's Orders. The seventh, which was inserted in A.D. 1661, has reference to faithfulness in the specially episcopal work of ordaining to the ministry.

The eighth question relates to showing gentleness and mercy to the poor, the needy, and the stranger. These duties were enjoined upon Bishops by the Council of Tours, A.D. 813.

This question—as well as 2, 3, 5 and 6—occurs in the old Sarum Pontifical, which also contains questions on the Creed and Articles of the Faith.

**RUBRIC.** *Put on the rest of the Episcopal habit.* This included, according to the Sarum Pontifical, Sandals, Alb, Stole, Maniple, Tunic, Dalmatic, and Chasuble, without the mitre, ring, or pastoral staff, which were delivered afterwards. It now consists only of the black satin garment, called a *Chimere*, with lawn sleeves (which are properly a part of the Rochet), and the scarf and hood of the academical degree. On some great occasions, such as a Coronation, the Bishops still wear Copes, as well as the scarlet habit which belongs to a Doctor of Divinity.

The prayer which follows the hymn, ‘Come, Holy Ghost,’ is almost the same, except in the latter part of it, as that which is said in the Ordination of Priests.

### The Consecration.

This form also corresponds with that which is used in the Ordination of Priests, except in the latter part, where in place of the words of our Lord, ‘Whose soever sins,’ &c., is substituted St. Paul’s exhortation to Timothy, 2 Tim. i. 6, 7, to stir up the grace of God given in Consecration.

### The delivery of the Bible.

In the Ordinal of A.D. 1550, the Archbishop was directed to lay the Bible upon the neck of the Bishop. This was the ancient rule, and it was one of great antiquity. It is directed in the Sarum Pontifical that the book (which was a copy of the Gospels, not the whole Bible) should be closed. This direction was intended to put a stop to a superstitious practice which had arisen of placing the book open across the neck of the Bishop, and attempting to form prognostications of his future career from the text, whatever it might be, which was found at the top of the first page.

*Be to the flock of Christ a shepherd,* &c. In the Ordinal of A.D. 1550 the Archbishop as he said these words delivered the pastoral staff into the hands of the Bishop.

In the Sarum Pontifical, after anointing the Bishop’s head and hands, the Archbishop delivered to him first the pastoral staff, then the ring, then the mitre, accompanying the delivery of each with

words explanatory of its symbolical meaning. The ring signified the marriage of the prelate to the Church, which he was to cherish and guard; the mitre signified by its two horns the two testaments in which the Bishop was to be learned, and of which he was to make wise use for the salvation of souls.

*Never-fading crown of glory.* The words 'never-fading' were substituted in A.D. 1661 for the word 'immarcessible' (more correctly 'immarcescible'), used in earlier editions, which has the same meaning.

The Communion Service is now proceeded with.

#### The concluding Collects.

*Most merciful Father, &c.* This Collect was composed in 1548 for the first reformed Ordinal, but it is partly an adaptation of the benediction which, in the Sarum Pontifical, was pronounced by the newly-consecrated Bishop upon the congregation.

The Collect which follows, and the final Benediction, are the same as those used in the Forms for the Ordination of Priests and Deacons,

## A Form of Prayer with Thanksgiving To Almighty God ;

TO BE USED IN ALL CHURCHES AND CHAPELS WITHIN THIS REALM,  
EVERY YEAR, UPON THE TWENTIETH DAY OF JUNE; BEING THE DAY  
ON WHICH HER MAJESTY BEGAN HER HAPPY REIGN.

UNTIL the year 1859 modern editions of the Prayer Book contained four *State Services*, so called because they were appointed by the State rather than by the Church, and commemorated important events, not in the history of the Church, or of Christianity, but rather in the political history of the nation.

These four were—

1. 'A Form of Prayer with Thanksgiving, to be used yearly upon the fifth day of November,' in commemoration of the defeat of the Gunpowder Plot in A.D. 1605. This Form was framed by the Bishops and issued by royal authority in 1606; it was revised by Convocation in 1661, and ordered to be attached to the Prayer Book by Royal Proclamation in May 1662. In 1689 some alterations were introduced so as to make it partly commemorative of the landing of William III in England, which took place on the same day of the same month.

2. 'A Form of Prayer with Fasting,' to be used on January 30, in commemoration of the 'martyrdom,' as it was called, of King Charles I. It was framed by Convocation in 1661, and its use was enjoined by Royal Proclamation in 1662. Some alterations were made in 1685, on the accession of James II, by royal authority alone.

3. 'A Form of Prayer with Thanksgiving,' to be used on May 29, which was the birthday of King Charles II, and also the day of his restoration to the throne. It was framed by a Committee of Convocation in 1661, issued by royal authority in 1662, and revised in 1658, when the references to the birth of Charles were omitted.

4. A Form of Prayer to be used on the day of the Sovereign's accession to the throne. The observance of the other days for which State Services were framed had been commanded by Act of

Parliament, but no Act enjoined the observance of the day of Accession. A Form of Thanksgiving had been issued in A.D. 1578 to celebrate the accession of Queen Elizabeth, but it was discontinued in the reign of James I. Another was issued, by royal authority, in 1626, to celebrate the accession of Charles I. The form was altered, and irregularly used, in the reigns of Charles II and James II. In the reign of William III it was abandoned altogether. In the reign of Anne it was revised and brought to its present shape, and its use was revived by royal authority A.D. 1703.

The first three Services fell more and more into disuse, partly because the interest in the events which they commemorated had gradually died out, and partly because some persons doubted the legality of the Forms, whilst many more disliked the expressions of adulatory reverence for the Sovereign, and of bitter hatred of political enemies, by which the Forms for November 5 and January 30 were disfigured.

After a report upon the subject from Convocation, addresses were presented to the Queen in 1858 from both Houses of Parliament, praying that the three Forms might be suppressed; and the royal warrant for their removal from future editions of the Prayer Book was published in January 1859.

The objections raised to the character of the language in the first three Forms did not apply to the fourth, which was retained, although there is less authority for its use than for the use of the other three, as it rests entirely upon the force of royal proclamations, and has never received the sanction either of Parliament or of Convocation.

It is very inferior as a whole to the other Occasional Services in the Prayer Book; but it contains one prayer—the prayer for unity—which is so beautiful that it is to be regretted that there is no authority for using it in the Morning or Evening Service.

## Index of Words and Usages.

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### A.

*Aberdeen, Use of*, 7.  
*Absolution*, 39, 40, 149, 193.  
*Abstinence, days of*, 32.  
*Advent*, 75.  
*Advertise*, 141.  
*Advertisements, the, of A.D.* 1564,  
     33, 35.  
*Affiance*, 64.  
*Aisle*, 2.  
*Alb*, 34, 35, 215, 226.  
*Alms*, 147.  
*Altar*, 3, 142. See *Holy Table*.  
*Ambon*, 3.  
*Amen*, 41.  
*Amice*, 36.  
*Angelic Hymn, the*, 156.  
*Antiphonal singing*, 209.  
*Apostles*, 212, 213.  
*Apse*, 2.  
*Articles*, 176.  
*Ash Wednesday*, 88.  
*Assaults*, 61.  
*Atrium*, 2.

### B.

*Bangor, Use of*, 7.  
*Baptism*, 159.  
*Baptisteries*, 162.  
*Basilica*, 2.  
*Bible, translation of the*, 9.  
*Bishops*, 67, 212.  
     ,, *modes of electing*, 224, 225.  
*Black-letter days*, 21.  
*Breviary*, 8, 9.  
*Briefs*, 145.  
*Burial of the dead*, 197.  
*Buxom*, 188.

### C.

*Calendar*, 20.  
*Candlemas*, 125.  
*Canon of the Mass*, 138.  
*Canonization of Saints*, 20.

*Catacombs*, 1.  
*Catechism*, 174.  
*Catechist*, 174.  
*Catechumen*, 174.  
*Cathedral Church*, 223.  
*Catholic*, 177.  
*Chancel*, 2.  
*Chasuble*, 35, 226.  
*Childermas Day*, 80.  
*Chimere*, 226.  
*Choir*, 3.  
*Chrisom*, 100, 161, 162, 168.  
*Church*, 1.  
*Citations*, 145.  
*Collects*, 71, 72.  
*Commemorations*, 18.  
*Communion, the Holy*, 137, 140.  
*Compline*, 8.  
*Confirmation*, 182.  
*Contrite*, 88.  
*Conversation*, 215.  
*Conversion*, 78.  
*Cope*, 35, 226.  
*Corporal*, 154.  
*Corporal presence*, 158.  
*Crafts*, 61.  
*Creeds*, 5, 46, 54, 144.  
*Creeping to the Cross*, 93.  
*Cup, denial of to the laity*, 139.  
*Curates*, 51.

### D.

*Dalmatic*, 35, 226.  
*Deacons*, 213.  
*Dead, prayers for the*, 201.  
*Directory, the*, 13, 211.  
*Dirge*, 197.  
*Dominica in albis*, 100.

### E.

*East, turning to the*, 47.  
*Easter*, 96.  
*Elect*, 136, 167, 178.

*Ember Days*, 67.  
*Endeavour ourselves*, 101, 183.  
*Epiphany*, 81.  
*Eucharist, the Holy*, 140.  
*Evangelistarium*, 8.  
*Evening Prayer*, 52.  
*Executor*, 37.  
*Exeter, Use of*, 7.  
*Exorcism*, 162.  
*Expectation Sunday*, 105.

F.

*Faldstool*, 60.  
*Fasts*, 32.  
*Font*, 3.  
*Function*, 68.

G.

*Girdle*, 36.  
*Godly motions*, 89.  
*Good Friday*, 93.

H.

*Hallel, the great*, 208, 210.  
*Hampton Court, Conference at*, 13, 70, 169.  
*Hell*, 177.  
*Hereford, Use of*, 7.  
*Heresy*, 63.  
*Holy Table, the*, 141. See *Altar*.  
*Holy Week*, 91.  
*Homily*, 146.  
*Horn-books*, 8.  
*Housel*, 195.  
*Hypocrisy*, 62.

I.

*Immarcessible*, 227.  
*Introit*, 71.  
*Invitatory Psalm*, 42.  
*Ireland, old Churches in*, 4.

J.

*Jesus*, 177.  
*Jube*, 204.

K.

*Kindly fruits*, 64.  
*Kirk*, 1.

L.

*Lammas*, 26.  
*Lauds*, 8, 38.  
*Lectern*, 43.  
*Lectionary*, 7, 43.  
*Legenda*, 7.

*Lent*, 87.  
*Lesson*, 43.  
*Lights on the altar*, 34.  
*Lincoln, Use of*, 7.  
*Liturgy*, 5, 137.  
*Lively*, 155.  
*Lord's Supper, the*, 140.  
*Low Sunday*, 100.

M.

*Mandate, the Queen's*, 224.  
*Maniple*, 36, 226.  
*Manual*, 8.  
*Mass*, 140.  
*Mass of the Presanctified*, 93.  
*Matins*, 8.  
*Matrimony*, 186.  
*Maundy Thursday*, 92.  
*Messianic Psalms*, 210.  
*Metropolitan Cathedral*, 223.  
*Minister*, 37, 40.  
*Missa Catechumenorum*, 140.  
*Missa Fidelium*, 140.  
*Missal*, 7.  
*Mitre*, 226.  
*Morning Prayer*, 37, 38.  
*Mothering Sunday*, 90.  
*Mystery*, 63.

N.

*Nave*, 2.  
*Nocturns*, 8.  
*Nones*, 8.  
*North-side*, 142.

O.

*Oath of allegiance*, 216.  
*Oblations*, 147.  
*Offertory*, 146.  
*Order*, 37.  
*Ordinal, the*, 212.  
*Ordinale*, 7.  
*Ordinary, the*, 14, 141, 217.  
*Ordinary, the, of the Mass*, 138.  
*Ornaments Rubric, the*, 33.  
*O Sapientia*, 31.

P.

*Palm Sunday*, 91.  
*Pasch*, 93.  
*Pasch eggs*, 96.  
*Passion*, 63.  
*Passion Week*, 91.  
*Pastor*, 67.

- Pastoral staff*, 226.  
*Penitential Psalms, the*, 210.  
*Pie, the*, 7.  
*Plague*, 62.  
*Pomp*, 166.  
*Pontifical, the*, 8.  
*Porch*, 3.  
*Portifory*, 8.  
*Presanctified, Mass of the*, 93.  
*Presbyter*, 212.  
*Presbytery*, 3.  
*Prevent*, 98, 157.  
*Priest*, 37, 40.  
*Prime*, 8.  
*Primitive Church*, 204.  
*Prynler*, 8, 9.  
*Psalms, the*, 42, 207.  
*Psalterium*, 7, 19.  
*Pulpit*, 3, 204.  
*Puritans*, 12.
- Q.**
- Queen's mandate, the*, 224.  
*Quick, the*, 177.  
*Quignonez, Cardinal, Breviary of*, 17,  
 44.  
*Quinquagesima*, 85.
- R.**
- Reading-pew*, 33, 204.  
*Real presence, the*, 158.  
*Rebellion*, 62.  
*Red-letter days*, 21.  
*Refreshment Sunday*, 90.  
*Regeneration*, 78, 169.  
*Renounce*, 166.  
*Reproaches, the*, 93.  
*Requiem*, 197.  
*Reservation*, 157, 158, 195.  
*Responds*, 17.  
*Ring, the*, 188, 226.  
*Rochet, the*, 35, 224.  
*Rogation Days*, 58, 103.  
*Rogations*, 58.  
*Romanesque style, the*, 4.
- S.**
- Sabaoth*, 44.  
*Sabbath, the Great*, 95.
- Sacrament*, 179.  
*Sacramentary*, 8.  
*Saints' Days*, 122.  
*Salisbury, Use of*, 7.  
*Sanctuary*, 3.  
*Sandals*, 226.  
*Saving health*, 68.  
*Savoy Conference*, 13, 169.  
*Schism*, 63.  
*Sedition*, 62.  
*Septuagesima*, 85.  
*Service books*, 8.  
*Sexagesima*, 85.  
*Sext*, 8.  
*Songs of degrees*, 210.  
*Sponsors*, 163.  
*State Services*, 228.  
*Stole*, 36, 226.  
*Surplice*, 35.  
*Symbolum*, 46.  
*Synodals*, 18.
- T.**
- Tierce*, 8.  
*Tribulation*, 63.  
*Troperium*, 7.  
*Troth*, 188.  
*Tunic*, 226.  
*Tunicle*, 35.
- U.**
- Unleavened bread*, 157.  
*Uses, Liturgical*, 7, 138.
- V.**
- Veil*, 154.  
*Veni Creator*, 221.  
*Vespers*, S.  
*Vestments*, 35.  
*Viaticum*, 195.  
*Vigils*, 32.  
*Vulgar tongue*, 170.
- W.**
- Wealth*, 63.  
*Whitsunday*, 106.  
*Worship*, 118, 188.
- Y.**
- York, Use of*, 7.  
 „ *Manual of*, 188.





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